The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 57 JANUARY, 1944 NUMBER 5

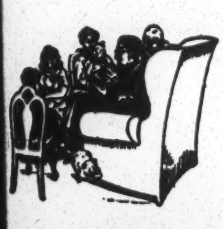
Horizons

Familiar Horizons—The Grace of Living and Working Together

Text Book For All of Life, By WILLIAM H. WISER and CHARLOTTE V. WISER

New Homes In Old Egypt

By MISS MINNEHAHA FINNEY, Formerly of Egypt



AN elderly Quaker lady with a beautiful complexion was asked what kind of cosmetics she used. She replied: "I use for my lips TRUTH; for my voice, PRAYER; for my eyes, PITY; for my hands, CHARITY; for my figure, UPRIGHTNESS; for my heart, LOVE."

A man bringing his little daughter to our school said to me, "Why don't you do for your girls the way such and such a school (not a Mission School) does for its girls—, teach them how to powder and paint their faces so as to make a good appearance as they go back and forth, to and from school?" I remember I told him something along the line of what the Quaker lady said. I also remember he was impressed and said, "You are right, and I can trust you with my little daughter."

THE HOME

As we well know is the basis of the community. We westerners think of the home as consisting of Father and Mother and their children. Then the children when they marry start homes of their own. Not so, generally speaking, in Egypt and other eastern lands. The young couple is not supposed to set up a separate establishment, but becomes a part of the boy's family, the bride working in the women's quarters with the mother-in-law, and the boy working with his father.

I well remember a family I knew. The seven sons each brought home a bride and all lived under the paternal roof-tree. I had some of the numerous children in my school. The families seemed to get along splendidly even though the household numbered fifty or more. I put it down to the fact that the mother-in-law was a dear old soul. I knew many instances

when it was not so. In fact, there has in later years been a social revolt against this ancient custom of the patriarchal household as well as the accompanying ancient custom of the boy's mother choosing his wife for him. Naturally, she chose a girl who would be a good worker and a help to her. In fact, she preferred her to be uneducated. As far as the young couple was concerned it was often a real matrimonial venture and often a failure. Conjugal affection, if any, was a mere chance and not much expected.

I knew a fine young man who had given up everything for Christ—home, friends, livelihood. As a means of making a living he got a job of teaching the Arabic language to a newly arrived missionary couple. Being an easterner, he did not at first quite approve of the courtesy and loving consideration and respect the young missionary showed his wife, yet being with them day after day in their delightfully simple and cheerful home, he learned to appreciate their attitude towards each other. Unconsciously he began to open up his heart to them and one day said, "Oh, yes, I mean to marry but I must find a wife who will be a real helpmate and companion to me. I never believed that there could be real companionship between husband and wife such as I see in you, my dear friends." How well a Christian home where love and helpfulness exist, becomes a vivid object lesson of the grace of living and working together!

SOCIAL LIFE

In many lands, including our so-called Christian lands is beset with many obstructions. During our pioneer days here in America our social activities most often revolved around the activities of Church and School and were safe-guarded. How about today?

In Egypt mingling of the sexes socially is a custom formerly unknown and frowned upon. In all our educational work there have been exclusively separate schools for boys and girls. Only very lately have a few schools for higher education opened their doors to both men and women students and this plan is yet in the experimental stage.

Even in the churches of Egypt, the women sit on one side of the church and the men on the other. Most of the missionaries can remember when a heavy curtain separated these two sides and may still be found in the more conservative communities. Many of us can remember what a furore was stirred up when this curtain of separation began to be discarded in the city churches. Happily that stumbling-stone is disintegrating and even the veil hiding the faces of the women is becoming a thing of the past in many sections of Egypt.

The expression "The Veil and Lattice of the Harim" formerly was a much used expression. Now-a-days we hear very little about it, although it still exists. Even village women who are the most conservative love to visit Cairo where, they have more freedom. I heard an old village woman say, "Oh, I love to visit my son in Cairo where I can discard my heavy, hot veil and go tripping out to the bazaars (window shopping) as I please." I felt for her since in her village home, being of a high class, she never could step out of the house

except under cover of darkness and thickly veiled.

Fifty years ago when I first set foot in Egypt, one of the things being talked about in Mission circles was the experiment which a Mr. and Mrs. New Missionary had tried to make so that young Egyptian men and women could meet socially, at, for instance a Christian Endeavor social gathering. They opened their home for the C. E. Social and another furore was created. As I remember the social was a failure for the simple reason that nobody went. It was too big a step to be taken all at once. Things had to change more naturally and gradually and more along with the ideas of Egyptians themselves. Enough to say there have been pleasing and gratifying changes.

One way the young men do have of seeing the young women of Egypt at their best is at Commencement time in the many Mission schools for girls up and down the Nile Valley. Miss Ella O. Kyle always had a lovely Commencement for the girls of her school. This time, and it was many years ago, the graduating class was much lauded for high attainment. One girl, the daughter of one of our Egyptian United Presbyterian ministers, did so well and made such an impression on the whole audience, including the young men present, that later she received thirteen offers of marriage, which according to the custom of the country, were sent to the father of the girl.

The sequel is that this young woman developed into a fine Christian wife, lovely and queenly in her home, aggressive in every good work, and is a real ornament to Egyptian womanhood. There are hundreds like her who have graduated from our many schools for girls and who have done much to set the standard of a better social life in Egypt through their own well-ordered homes and through the training of their children.

Miss Minnehaha Finney, who spent forty-three years in missionary work in Egypt. Miss Finney pioneered along different lines. She introduced the Kindergarten for small children bringing out a specialist, Miss Katherine Graham (Now Mrs. Stauffer); She founded what is now the Bible Training School for Women Evangelists at Tanta; She went out with an Egyptian Assistant in Village evangelism, visiting villages in the Delta Car. Miss Finney is now retired and living in Sterling, Kansa.

MARRIAGE CUSTOMS

In Egypt leave much to be desired but our Egyptian Church from the very beginning, and that was eighty-nine years ago, took up the idea that its marriage ceremony must be sacred and well sermonized so that the young couple would understand their responsibilities. Some of the older Egyptian preachers have been known to make the wedding sermon rather lengthly. The story is told about a devout old Egyptian minister who preached seven hours. Before him sat the bride and groom, side by side on the pulpit platform. The young bride kept her eyes tightly closed which was considered the modest thing to do. Not much wonder she went sound asleep and had to be shaken awake when it came to the point of taking the marriage vows.

Our younger ministers now know the proper length of the marriage address, but even yet they make it much longer than westerners would stand for. However, there is a worthy object before it all, and that is to impress upon all, not only the interested parties, but those present in the audience the sacred relationship of husband and wife. A young man who had been present at the wedding ceremony of his business partner, a fine Christian man, said later, "You splendid Protestant Christians, to be thus taught the sanctity of marriage!"

HORIZONS

In this great venture to which all of life in Egypt beckons us, are many and varied, some of them wide and far-reaching, some of them limited but nonetheless vital and important, some of them not even yet discovered or tried out. We know that God does direct us when we take time to listen to Him, and that He will gladly lead us to follow the road which our Lord Jesus first trod and give us grace to serve in His name.

QUEEN ELIZABETH SENDS THANKS TO GIRLS' CLUB

It is good for us to stop a bit and think back over the year that has gone, realizing anew the joys and the disappointments and, through it all, God's loving ,guiding care. Our visits in the homes with regular pupils have gone on as usual. At the closing exercises for the Girls' Club in June, eight girls received Bibles as prizes for memorizing 500 Bible verses, while four received New Testaments for learning the Westminster Shorter Catechism. The Club helped with Red Cross sewing and knitting last year and is at work again this winter. A copy of a letter from Her Majesty Queen Elizabeth thanking all who have helped in the sewing has just been received and these girls are thrilled to be included. Our prayer is that in addition to the work done they will learn to have more sympathy for all suffering and to be quick to "give the cup of cold water" in the Master's name. Not the least successful part of the teaching in the group at Tamiya was with the group of little children who insisted on coming. Miss Fulla taught them motion songs and stories and at the June meeting they sang their songs and recited verses and told the stories. The mothers enjoyed it as much as the children did. We hope they learned something about how to teach the little child.

Ada A. Dunlap, Fayoum, Egypt

When Christ Came In

By MISS MARY J. CAMPBELL

IT was a humble little home, but nothing unusual about it, for there were thousands of others like it in the 720,000 villages of the ancient land of India.

There was just one room in it, a dark room with no windows in the mud walls, but it was "home" for the one poor untouchable family that occupied it. The best part of the day, the evening hour, had arrived. The whole family had come together and gathered around the cooking place, the little *chulha,* where mother was busily patting out the cakes of unleavened bread for supper, and deftly turning them on the hot iron pan that covered the one cooking place on the primitive stove.

Grinding poverty was seen on all the faces, on the half-covered bodies, on the dust-covered walls on the tattered bedding swinging from a pole that ran across the room and above all in the lack of food. But affection was clearly manifest, a real love for each other. The young father was smoking his *hookah,* the two little boys and the baby daughter were playing a bit noisily, mother was cooking supper and grandmother was sitting pensively in the corner. Her son was studying her face and saw something in it undiscovered before.

"Mother," he said, "have you had some news? You seem happy, you have a new light on your face."

"Yes my son," she said quietly, "I have some wonderful news. It came to me today. *Isa Nabi,* the great prophet loves me. You know the two Miss Sahibas, who sometimes come to our village, the tall one who rides the grey horse, and the little one who rides the black pony with the long trailing tail. Well, they visited our village today. We sat under the banyan tree while they talked. I did not expect to understand very much, for you know these young women do not speak Punjabi just as we do, though I must say it sounds very sweet coming from their lips. The Little One began repeating in her talk, something that surprised me so much, that I called right out regardless of all those proud ladies, who perhaps wondered that I, an untouchable, should be so excited."

"Mother, tell me what he said."

"Yes, my son, I shall try to give it to you word for word, for all day I have repeating it over and over."

Then slowly she said, "This is the message, 'Come unto me all ye that labor and are heavy laden and I will give you rest.'"

"Truly, that is wonderful, Mother."

"Yes, and I asked her who it was that spoke such sweet words and she, the Little One said: 'Isa Masih' you know he is called the great prophet. Then I asked to whom He gave those words and she said 'Mother, to you and to me.' No, Putter (a pet word which means Son), I cannot believe such sweet words are meant for me, an old woman, no good to any one."

* Miss Campbell was a missionary in India for 42 years. For several years President of the National W.C.T.U. in India. Later a worker in Palestine.

"'Yes they are,' she said. Then I said to her, 'Put your finger on those words in that book you are reading, and swear to me you are not making it up. I abjure you.'" The Little One, smiling, put her finger on the words and read slowly again. Then something happened to me, *I believed*, and oh, such sweet peace and joy came into my heart, that I nearly stopped breathing. Then she went on and explained that Jesus is not only a prophet but that He is the Son of God, the Saviour of all the world, that He died on the Cross to save us from our sins."

The dear old grandmother had never made such a long speech before. The little children came up and patted her wrinkled hands.

"Mother, I wish I had as good a memory as you have," her son now added. "I am trying to learn *the Das Akham* the Ten Commandments. The Padre says I must have them as a foundation for my daily life as a new convert to Christianity. Now I am trying to memorize the second one. My, what a long one it is! It was given to Moses, the Great Prophet. It says that we must not worship images or idols. I suppose that means *Bala Shah* (the mud gods of the villagers). Well it isn't worth much anyway, just like a plaything made out of clay;'' and they all smiled.

Then the little mother, turning from the cakes she was baking said, "I have my troubles with those Miss Sahibas, too. They are trying to teach me how to pray. Whoever heard of a woman praying? They keep repeating what they call The Lord's Prayer. I have learned today 'Give us this day our daily bread' I hope to get it all committed some day."

The little boys, not to be outdone by the elders of this *home school* said: "We are learning to sing. The Miss Sahibas have a class for the village children and they teach us the sweetest songs." Then they trailed off in their childish voices.

"Jesus loves me, this I know
For the Bible tells me so."

They ended with "The Lord's my Shepherd."

Mother finally announced: "Supper is ready" and they, with keen appetite came together around a basket that held the thin, round, unleavened cakes and were each one given a spoonful of savory pulse to eat with them. They sat on the floor—it was their only table, their only chair, their only bed.

I cannot help rejoicing at the memory of scenes like this one in scores of India's village home—Christ coming in and quietly taking possession.

This scene took place in 1887 in a village six miles from Zafarwal. Today that village has its own school and church. The young folk have gone out into the world. Some of them are leaders in the Christian church, some are having a share in the new national movement and some of the young men are serving in the Allied Army. These along with tens of thousands of others are helping to build a new India and a new Asia. Great Christian leaders in China and humble village followers of Christ in both lands are the dynamic that will help to bring in the glad day,

When "Jesus shall reign whe'er the sun
Doth his successive journeys run."

The Rural Home In New India

A Paper Read at the Landour Community Missionary Conference

By MRS. J. C. ALTER, Zarfarwal, India

THE Christian homes of rural India cluster around the mud stoves on the mud floors in the mud houses behind mud walls. In the courtyards of these homes there is a constant lack of privacy with the life of the village crowding the flat roofs on either side and pushing with curiosity through the doorway. No rural home is ever quite free from the thievery of the pariah dogs or the menace of flies and the malarial mosquitoes.

Yet I would be mindful of the fact that the children of these humble Christian homes are the young people who are forming the student and professional groups of the cities. To these same city dwellers the little mud house in the village is Home, as much Home to them, as the farmhouses in lonesome hamlets in western lands where many of us were reared. Some of us westerners are not a generation removed from the well, the oil-lamps and the hard inconveniences of their farm homes. In just this same way the educated Christian young people, now city dwellers with modern houses and conveniences, are bound to the rural home.

THE HOME WEDDING

In our area in the Panjab it is the custom for Christian teachers nurses and doctors to come home to their father's house in the mud village for the wedding. Silk sarees, foreign suits and modern India overflow the mud home at the wedding time. Most of our Christian homes are in the outcaste part of the village but there seems to be no shame over their humble heritages. Some of the young people have never been in a rural community before and to them the simplicity of the old home is astonishing. The Christian relatives of the bride double up to give the bride and her fastidious friends a house and privacy. Another relative moves his family to give the groom's party room and privacy. This young couple go back to the city to establish a new home. This custom of coming to the paternal home in the mud village for weddings is the rule rather than the exception in our part of India. The results of the "back to the mud home" movement are very far-reaching in their actual influence upon the culture of the Christian rural community. Many village homes have been given the impetus for marriage and engagement reforms because of the influence of these children of the mud houses.

STARS IN THE WINDOWS

Another direct and far-reaching contact with the outside world are the sons of the rural homes who are in the Armed Forces. Mother's and Father's hearts follow their boys into many parts of the world. The sons come home from far places with eyes opened to the beauty and ugliness of their homes. One family with three sons in the

Service are sending money so that the mud home may be built over in brick. A new closed well and a pump have also been installed in the courtyard. The old mother of the family chuckled to see the zeal of a hitherto slothful son in his effort to clean her up and in his concern over the manners of the children of the family. Another rural family has some men working in the military. The women are left in the village. Regular money coming in has made a great difference in the household. The standard of living has been raised and children sent to school and every improvement possible in a mud house has been made. The non-Christians who own the village are proud of this family and the whole outcaste community is treated well as a result.

Christian Families making up the Christian Community meet in the open for Bible instruction. Others of the neighborhood gather around and listen to the words of Life.

ECONOMIC INFLUENCE

I will deal briefly with the economic influence of the Christian home in the New India. I am concerned with new trends. A burly Sikh farmer stopped me to tell me how pleased he was over the faithful and tireless labor of the Christians who worked for him. "The better Christians men and boys are, the better laborers." Another Sikh housewife said, "I always send the girls of a certain Christian family along with my girls to pick the cotton. I notice that they always bring back the largest bundles cheerfully."

This last winter some Christian boys started a 4H project of raising silk worms and succeeded so well that the whole village began a new economic adventure. The Christian rural home may well lead in Cottage industries. Weaving, basket making, pottery, pajama cord making, and chicken and duck raising. There has been a great interest in the planting of fruit trees in the courtyards of the rural homes. Some young men have started orchards on a share basis with the land-owners. Many families are in the leather business. They deal in the tanning of the raw leather and in its sale. They educate their sons through High School so that they may help in the leather business. It may be I am an optimist to even see the possibility of our Christian rural community exerting any economic influence in new India but I believe in spite of the very real handicap of caste and poverty they will exert a helpful economic influence.

EDUCATIONAL INFLUENCE

The rural home has had a real share in the educational influ-

ence in past years. The rural home gave of their sons and daughters in a pioneer way for Education long before the non-Christian community awoke to these opportunities. This is proved by the educated members of the Christian community who are the doctors and nurses, the professors and teachers, the lawyers and politicians of our present day. Just now there is a revived interest in the education of both boys and girls. This is due perhaps to the increased family incomes due to war positions. These rural boys and girls now in school are the adults of New India.

I am thinking of many girls, educated through the 6th grade, who are married into rural homes. They are the young mothers of today. Their babies are bathed daily and fed on four hour schedule in the face of the ridicule of the village. But actions will speak louder than words. Many Christian women lead the rural community in their reliance in Prayer and simple remedies and approved diets instead of charms and superstitions. And Christian rural homes may well lead in this in the future.

EVANGELISTIC INFLUENCE

Closely allied with the educational influence of the home is the evangelistic influence. Illiteracy is a real foe to the family altar. One father learned to read the Gospel of Mark through a course in adult education, and now each evening the family hears a chapter of Mark, sings a psalm and says a prayer. Many homes have the children read the scripture at the family altar as both parents are illiterate. I know of many villages where the non-Christian neighbors ask the Christian women to pray for their sick or if any of them are in trouble. The

An Idealized New Home in the Village

future of New India may hold hardship and persecution but it is doubtful whether either of these things can touch the strong testimony of the Christian family at the time of their funerals. No wild, hopeless grief but a quiet funeral knowing that the loved one has gone to heaven. The Christian way to meet death and grief is a real contribution to the Christian influence of the rural home.

In many a Christian home there is a jar for money and a pile of grain or sugar cane for the pastor. And in some of the poorest homes there is a thank offering jar for every overflow of thankfulness in the humble home.

Evangelistically the rural home exerts a profound influence. The Christian farmer working beside other low-caste men has the opportunity to talk of Christ. Many Christian laymen have gone out of their way to tell of other castes who were interested in Christ. The free un-suspecting hospitality of the Christian rural home is a real evangelistic agency in itself. A well-known Panjabi evangelist was won to Christ by this means. He and a cousin asked a family if they might stay with them as they were interested in Christianity. The food of this family was spread out to include them. The bedding was divided to make them comfortable. Each additional day of the visit drew on the family's reserves. One day the guest had an accident and lost his shoes. The wife of the family anxious to fulfill her idea of hospitality went to her trunk and took out her best shoes—her only good pair of shoes—and gave them to her guest. This man was seeking the love of God and in that instant he found it. He was baptized later wearing these shoes, for he said, "What non-Christian woman that I know would ever give her only good shoes—no one but a Christian would do that."

Our United Presbyterian Mass Movement Church was formed by a little lame man called Ditt, who as he walked through the mud villages proclaimed the Gospel as he earned his living. Let us have faith in the humble mud homes of the Future India. Many a walking epistle is even today telling of Christ in the villages.

Another type of Christian rural home is the home of the convert who is living in his own village. We have several of this type of rural homes in Zafarwal District. These families own their own land which low-caste Christians are not allowed to do by law and are as a result economically independent. In one such of these homes the bride came home to be married. She was a teacher. Her groom was also a High School teacher. He had with him a large group of friends who were all college graduates. The Hindu relatives of the family came with their musical instruments to sing for the bride. They came in old dirty clothes which was their custom. The bride fled in tears of chagrin. The Hindu women explained to the Mother of the family that they were singing only the best songs! When the groom realized that these were Hindu relatives, he came over and listened to the songs, took their Hindu kidding and gave them gifts of money. The influence of such families cannot be

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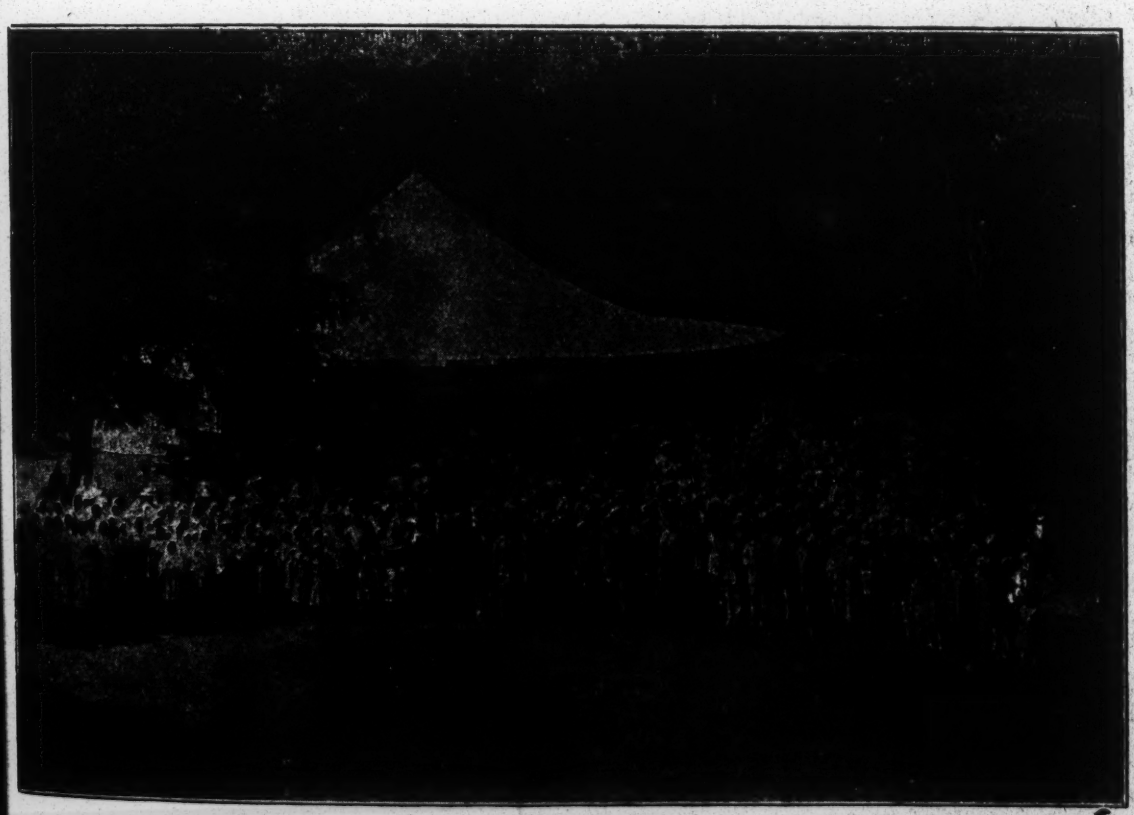
Christian Fellowship

By EVVA HARTIG, R.N.A., On Furlough from India

THE fellowship of the church of Christ is made possible because, "God so loved the world that he gave his only begotten Son." Christianity by its very nature brings together people from all walks of life for worship, friendship and service. Christianity has within itself that which meets the needs of men and women all around the world. Worship gains by fellowship. Services are often more effective because of the participation of the group. The Christian Church, true to the spirit of Him whose name it bears, places its major emphasis on love for God and love for one another. Those coming into the Christian Church in India find a fellowship they have never known before. It brings joy to their lives, strengthens their faith, gives hope and courage.

Friendships are an essential part of Christianity. The district group, representing the Christian church, finds in the presbytery and presbyterials a wider Christian fellowship and a larger opportunity for service. Here as our people meet together with others of their district for a few days, they have the joy of hearing of services rendered in His name and of making plans for greater services. These days spent in close communion with God and fellow Christians are most helpful. The sharing of experiences, the living and eating together are broadening. They come back to their home churches refresh-



The Sialkot Convention.

ed and inspired, men and women who have enlarged their vision of Christian service.

One of the most valuable and distinctive features of Christianity is the coming together of its people from large areas, for worship, fellowship and service. Sialkot convention offers to our people this helpful experience. Through the year Christian people all over India look forward to, and plan for conventions. A volume of prayer goes up from year to year for these gatherings, that Christian people might truly fellowship with Him and with one another and that those outisde might be won into the fellowship.

In addition to the preparation for the spiritual there are many preparations for the physical needs . . . the large tent for the meetings, the prayer rooms, the living arrangements and the food. Nowhere in India have I seen larger crowds, more cooperation, better housing, sanitation, cleaner and more wholesome and happier people. There is spiritual preparation in congregations, Christian schools and at the family altar. The individual preparation begins months before the convention. Many a piece of bright wearing apparel has been laid aside and many an anna hidden away at a great sacrifice, so that at least one of the family might attend the convention.

September comes and from many villages, towns and cities, Christian people gather for spiritual food and fellowship. Some by train, motor, lorrie, tonga, bicycle and many by foot. The dusty roads of Sialkot are bright with color, the hot air is clear and sweet with Punjabi Psalms. Thousands of His followers have come to enjoy the blesings of Christian fellowship with God and their fellowmen. Daily bible study groups, the afternoon and evening services, are all well attended. The prayer rooms are never empty.

In the hush of early Sabbath this vast multitude gathers together and in sweet fellowship partakes of the bread and the cup in His name and many souls are satisfied. Back to their homes they go better fitted to serve in His name. This visible Christian fellowship is food for soul and body and a great witnessing power to those outside the fellowship.

THE SECRET OF HIS PRESENCE

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low:
For when Satan comes to tempt me to the secret place I go.
Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow—this shall then be your reward:
And whene'er you leave the silence of that happy meeting place,
You will bear the shining image of the Master in your face.

—*Ellen Lakhshmi Goreh.*

Living and Working Together

By MISS JANE LAMONT, On Furlugh from India

THE Grace of Living and Working together in Church Felowship has a definite challenge to the peoples of India. "A local church in India usually has among its members men and women from outcaste, untouchable origin, some of them still doing unskilled and perhaps traditionally low work. There are also families that have been Brahmans, with an ancestry of proud aristocrats who have abhorred untouchables. And there are those in between, whose earlier training tempts them to humor those of nobler birth and to ignore those once untouchable. When all these are gathered together in one fellowship, they must be ever aware of Christ's loving presence or they falter."

Dr. J. Edgar Park once wrote "One of the most beautiful religious symbols ever conceived by the heart of men is "The Sacred Wheel" of the Indian philosopher. We individuals are all agitated upon the spokes which radiate from the center; the more we go out upon our own way, the further we are from the center, the further we are from one another. But the nearer we draw to the center, the nearer we come toward each other. If we ever could reach the center, we should be one with the central mystery, one with one another. The sacred Wheel is the diagram, somewhat artificial and too mechanical for our own use, a school blackboard explanation. Our religion gives us a more beautiful symbol for the truth—"I am the vine, ye are the branches." All growth is from within. But our only hope of sharing in its mysterious power is that we should retain our inner connecton with the parent vine, one with God, and by our oneness with Him, part of every other branch in that vine, whose root is everywhere and whose branches spread far beyond our ken."

I have worshipped in churches in India where the Indian pastor was once a Hindu of caste. Now he is a Servant of the Lord, ministering weekly with grace and love to the Christians, who still do menial tasks. I have seen him wait until the women washed their hands and changed their garments so that they might meet in reverence before God. I have seen our Bible Women give of themselves, and of their time when sickness came into the family of one poor home in the church group. In the time of sorrow one can see the spirit of love—"the grace of living and working together" in the Church Fellowship group manifested in a real way.

The Communion time is a beautiful service to me in India—where rich and poor, those from all castes and creeds, and those without the pale, all meet as one great family. We sit together at the Lord's Table to worship and honor Him, as we partake of the symbols of His broken body and His shed blood to show forth the Lord's death till He come. It is through His name we are made one fellowship, brothers and sisters in Christ Jesus.

Intimate Fellowship

By MRS. C. P. RUSSELL, Assiut, Egypt

ON our first furlough to America a friend, in a valiant effort to understand our life and work in far off Egypt, asked us this question: "But do you have real friends among the Egyptians? I mean do you like to go to their homes and do they come to your home?"

It was a most natural question and one that could be, I'm glad to say, easily answered in the affirmative. We all have many real friends here in Egypt. Egyptians are a most hospitable race. In fact their hospitality seems to know no bounds and for us to compete with them generally means our ultimate defeat. Not only do they welcome us to their homes, but they seem to enjoy coming to our homes.

But for those of us who spend a large share of our time in calling or being called upon there may, perhaps, creep in at times a little doubt about the essential quality of this type of missionary effort. In discussing our children and their trials or triumphs, trading recipes both American and Egyptian, discussing the best time or place to buy articles of food or clothing, etc., etc.,—is all this true missionary work? I believe it truly is. After all, one primary aim both as Christians and missionairies is to make and maintain friendly contact with people and whether we do it through churches or schools or hospitals or just plain neighborliness matters little. After all, is this not one of the great lessons our Master taught us through His life here on earth? Does He not bless even the cup of cold water given in His name?

But this is only an introduction to a little episode of which I want to tell you. This little story will always be tucked away very tenderly in our memories as a part of our home life here in Assiut College, though the friend who figures in it has since passed to his reward.

Some years ago we used to have periodic visits from Sheikh Khalil, the robber chief who, when a young man, was converted and became a faithful member of the Evangelical Church in Egypt. He usually arrived, quite unannounced, in the evening just before supper and would spend the night with us. If all the beds were occupied, he'd make himself quite comfortable on the study couch with a comfort and pillow. And invariably in the early hours of the morning, along with the cawing of the crows and the chirping of the sparrows, we would hear our friend, the converted robber, singing an Arabic Psalm with great gusto, though decidedly off key.

It was quite a family joke that these visits were likely to occur on a night when Mother had provided a rather sketchy meal. But one night our friend blew in when we were having a real occasion. When Dr. and Mrs. Kilpatrick of Teachers' College, Columbia University, were visiting Assiut College it was our privilege to entertain them. We had invited two of our missionary friends in for

dinner in honor of the Kilpatricks and of course when Sheikh Khalil arrived unexpectedly, we insisted on his joining us also at our dinner. I think I never saw anyone enjoy guests more than he did the Kilpatricks. The fact that he spoke no English and the Kilpatricks spoke no Arabic did not dampen his ardor in the least. Finally, having asked all the questions he could think of, Sheikh Khalil suggested that we have some stories. Dr. Kilpatrick was to lead off and Sheikh Khalil was to follow. Both stories were to be about robberies. To our great admiration Dr. Kilpatrick was able to give, extempore, a thrilling story of a robbery which, if I remember correctly, he said had occurred in India. When the tale was finished and had been duly translated to Sheikh Khalil's entire satisfaction, he considered for a moment and then leaned forward and gravely asked, "And am I to understand that the honored guest himself took part in this robbery?" We hastened to assure him that "the honored guest" had not taken any part in the robbery. But evidently the "honored guest" had not quite registered; for with great dignity and pride Sheikh Khalil drew himself up and said, "I shall now tell you of a robbery in which I *did* take part myself." And he gave us, at first hand, the exciting tale of the kidnapping of a little baby which, I'm glad to say, was later returned safe and sound.

THE RURAL HOME IN NEW INDIA

(Continued from Page 268)

measured and their power in their leavening influence in New India cannot be over-estimated.

(6) But the wealth of the rural Christian home is largely in the host of sturdy children who represent the survival of the disease, dirt and accidents of the village and swarm in noisy, rough groups. In every village a swarm of children follows the stranger. For every one child who goes to school there are ten children left to work in the village. In our Congregational Bible Schools we have made a special effort to draw these wild, undisciplined children into classes. We have had astonishing results. Our classes average 100 children with a following of another 100 non-Christian children. By putting on an interesting program and using action songs and a Christ-centered theme we have had splendid co-operation. Children of the rural Christian homes have few caste lines and are quite free in their testimony of a loving Savior to all who will listen. Boys who were in Bible Classes six years ago are now young men and are behind their pastors in evangelistic effort and in the Church worship program.

The rural Christian children are a challenge to Missionary effort. Thousands to be won for Christ! They are the future rural home makers. The rural Christian homes are like little candles shining among the millions living in mud villages in India. With Christ as their Head they may well send a sure light of Christian faith and testimony in the New India in spite of trouble, persecution, poverty and dirt.

Community Life

By EWING M. BAILEY, Ph.D., On Furlough from Egypt

MUCH is made in certain quarters of the competitive spirit as a basis for life. Christ, however, has asserted that there is a different fundamental law at work in the world, and some men have seen deeply enough into reality to realize that the law of co-operation is a more satisfactory explanation of life than that of competition. Greed, ambition, and violence defeat their own ends and bring retribution in the long run.

The oldest forms of life to be found are some of the humble insects, ants, bees, etc., which ages ago learned to work together, to help one another, to co-operate, while other far more powerful animals such as the dinasaurs, existing with them in the dim and distant past, have long since passed into the realm of extinct prehistoric monsters.

True in the animal world, this principle is ever more valid in the social realm. A scientist points out how early society everywhere reveals the fact that association for mutual support brings rich rewards to those so conducting themselves. Paul, in talking of the early church emphasizes the need for each one to contribute what he can to the common cause and take his place as one of the co-operating group.

Those most acquainted with life in Egyptian villages frequently remark that one of its greatest weaknesses is the failure of villagers to work together. This characteristic he shares with all of his nation, as the inability to work with others is a weakness apparent all over the country. From time immemorial a business transaction has been the national sport. Winning the game meant skinning the other fellow; and, in spite of a materialist's satisfaction at fat profits, the full joy of victory came only after a genuine battle of wits with a keen antagonist. From a long list of reasons, far too numerous to be mentioned here, the Egyptian has come to look upon every proposition made to him with suspicion, feeling that in all probability there is some subtile effort being made to trap him. Once I had a class of men I was trying to teach to read. One of the group came regularly for a time and then dropped out. I tried to interest him in returning but had no success. One day I pushed the local evangelist to tell me what the trouble was, and he said the man could not figure out what I was getting out of it. My going out to that village regularly day after day just to teach a few fallahin how to read did not seem good enough to him. And not being able to fathom the mystery he stopped coming to the class, fearful lest I was going to put something over on him. Such is the attitude which the Egyptian Villager brings to every new proposal. Any move made to bring him into closer relationship with his neighbors must first overcome this barrier; and community life, if it is to become a real force

for the betterment of mankind in the villages must be placed upon a basis of mutual aid, co-operation, and help for the other fellow.

It is our Christian missionary task therefore to help lift community life from its present "dog in the manger" level to the higher ground of Christian concern for the welfare of the other fellow. Obviously an essential background for Christian community life must be individual Christian life. One cannot help but judge others by one's self, and if one knows in his heart of hearts that he is prepared to take advantage of another in a business deal, to repeat unkind stories, or in general to do to the other fellow what he thinks the other fellow is going to do to him only do it first, then one is bound to look with fear and distrust upon any advances made by another.

There is already a considerable degree of co-operation in the village. The butcher, the tailor, the shoemaker, the ferryman, the carpenter, etc., have all undertaken their special tasks in community service, for which they receive a share of the grain at harvest time. But all such is at the present upon a basis of careful calculation, each one deliberately attempting to get as much and give as little as his capacity for clever bargaining permits. In fact the word commonly used to discuss the results of such a bargain is the same word as is used to describe the results of a decisive battle in which one conquers and the other is defeated. Christian community life must rise to a higher level; the level of Christian Brotherhood where each is concerned for the welfare of others.

There is a high degree of co-operation also within the circle of family relationships. Family income is frequently pooled to send a promising younger son to school; those with means are usually generous in sharing with relatives what they have. This is more particularly true where the possessions are small in number and little in value. Great wealth tends to cause discord and contention even within the family group where Christ is not a full partner.

Community life ought to be shifted to a higher plane, and it can be so shifted only as men come to know Christ and to take Him into full partnership in the community. But having done what we can to bring men to Christ, what else should we do to help them translate Christian ideals into everyday living?

In our school at Edmu we are, we believe, just upon the threshhold of being able to take definite concrete steps forward. We have lived and worked in the community long enough to be taken, in a small measure at least, into the life of the group, and we hope that doors will open onto a wider field of service as we more and more become a part of the village.

Last year, to mention a concrete example, some of the men of the Church banded together to plant an acre of wheat as their contribution toward Church expenses. Adequate support for the local rural Church is a problem which rural communities all over the world face. I had urged the "God's acre" plan as a suitable method for those whose cash income would not admit of their giving anything in money. I helped out with a little cash to make a first pay-

ment on the rent and help buy a sack of fertilizer. All of the labor and most of the seed was donated. When the crop was harvested the group was so delighted with the result that of their own volitions, without any help or urging from me, (in fact I was in America by that time) decided to repeat the activity again the next year. Our prayer is that such co-operative ventures may increase, both in number and scope, till the community in which our little school of Edmu is located may become a genuine model community for rural Egypt.

The problems which call for united effort if they are to be solveed are legion. How can one talk of health so long as the village system of sanitation is to use the open street or nearby vacant lot where flies and wind carry disease germs into everything. This phase of health is a public problem and can be tackled only in co-operation.

Recreation at present is limited to the feast days and holidays of the various religious groups plus an occasional visit from a travelling ferris wheel or set of swings. We believe that there is a great opportunity to bring a much higher level of recreational life to the village.

Literacy is low and the inability to read shuts many a villager out of much that is worth while. Adult classes have done great things elsewhere, and we hope that our own little community may profit from their example.

Poverty is a burden upon the village, but even that dragon has been crippled in many places by united efforts. Co-operation in marketing, buying, producing, offer avenues for practical application of Christian brotherhood and bring hope into homes where want now cramps human life.

Truly the vision of a Christian community life is one to stir the imagination.

MISSIONS IN REVERSE

Young Americans who go to South Pacific anticipate that they will encounter strange, exciting and often dangerous experiences. Uusually they are not disappointed. Few however can have foreseen what occurred to seven navy fliers who were shot down in combat with the Japanese.

Two and a half days after they had taken to their rubber rafts, they reached a Japanese occupied island. Its original inhabitants were some two hundred dark-skinned Micronesian Christians. They concealed the navy fliers from their enemies for eighty-seven days. They also gave them a Bible——in English.

"That and our experiences made us Christians," said Stanley W. Tefft, an aerial gunner from Toledo. He related how he and his friends, some of whom are now in a west coast hospital recuperating from their wounds, owed their lives to the fact that long ago a missionary had visited those remote islands.

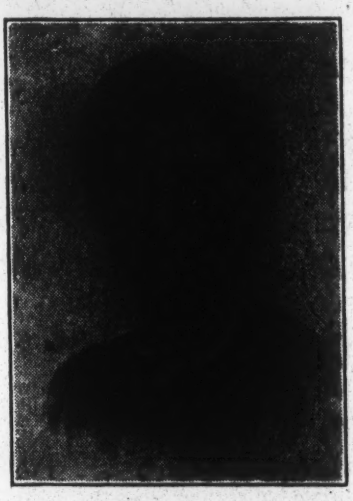
Although we have to confess that we have sometimes been disturbed by the avidity with which some people seize upon stories of fox-hole or life-raft conversions whose depth and durability both remain to be demonstrated, this story of seven men who went up into the sun and down into the sea and came home Christians seems to have a different quality.

Christian Century

Reaching the Communities Through Teen Age Girls

By RACHEL TRACY SEIVER, On Furlough from Egypt

GIRLS! Many Non - Christian girls! Girls in their teens — the marriageable age — "sitting at home" until the time they would enter their own homes! How greatly they appealed to us as we met them in our house visits in the city of the Fayoum, Egypt! Most of them had had little or no schooling. Their lives were very circumscribed. They saw little of others of their own age.



Mrs. Rachel Tracy Seiver. On furlough from Egypt.

To meet their need, a community group was formed which met one afternoon each week. The object of the group was to enrich the lives of these girls through Bible study, to teach them to read the Bible for themselves, and to bring them into a personal relationship with the Lord Jesus Christ as Savior and Lord. Lessons in writing, hygiene, and handwork were also offered so that as wives and mothers the girls might be intelligent and practical. A social period of exercise and games completed the schedule of classes.

The first meeting of the group was awaited by us with trepidation as well as anticipation, for many families objected to their young girls of marriageable age walking in the streets. It was considered an immodest thing for a girl to do this; it might hinder her prospects of a good marriage; we wondered how many girls would appear. How happy and thankful we were when eight girls attended the first meeting in response to the invitation given!

As time went on, the classes were advertised by those who came and the number of pupils constantly increased. The handwork offered was a great attraction and when visiting in the homes of the girls, the mothers would proudly point out the work the girls had done, whether it be of embroidery, crochet, knitting, or any other product of their newly learned skills.

It became necessary to use more than one room first employed, to accommodate all the classes occasioned by their increased attendance. The three Bible teachers, who composed the teaching staff, had to be supplemented first by one, then by three outside teachers. These extra helpers were girls who had attended the day school of the Mission and were glad for an opportunity for Christian service.

At first the group was limited to

girls who had had little or no schooling, for it was to meet their need that the project had been started. Then other girls begged to come. These had attended school for some time, some even had their primary certificate. These had had to leave school for various reasons and were now at home. They said, "We forget so easily what we learned in school. If we come to the classes it will help us to remember." Such a plea could not be refused. Christian and non-Christian girls mingled together happily. From small beginnings, the group grew to have an enrollment of 80 with an average attendance of 50 to 60 each week. Girls who wanted to attend but were prevented by their families, asked us to intercede with father or brother to gain permission for them to come. Many non-Christian homes were opened to the teaching of the Gospel by the contacts gained through the girls' attending the community classes.

In the devotional period at the close of each session, Gospel songs and Bible verses were memorized so that the girls stored in their minds that which would come to them throughout the years and be a help to them. Some of the girls undertook the Bible memorization course offered by the Mission and the Church and became the proud possessors of handsomely bound Bibles which held the place of honor in their homes.

Each year the girls had a Thank Offering meeting and expressed their thanks to the Lord for His many blessings upon them by word and gift. They also sent a delegate to represent them at the annual Thank Offering meeting of the Middle Egypt Presbyterial.

As the years went by, girls would leave us to be married and others would take their places. It was for that the object for which the group had been started had been accomplished when the old pupils would come back from time to time to visit us and would tell us how much the things they had learned helped them in their homes and in the care of their children. Girls who moved to other towns would keep in touch with us by letter and say how they were keeping their Bible reading each day. Many pupils would testify to us how they had learned to love the Lord through the teaching received. One girl said, "Before I came to the classes I was no better than a donkey. I couldn't read, I didn't know how to pray. But now I can read my Bible and I have learned to pray to the Lord."

There will always be girls. There will always be homes in which the girls will later be the contributing influence. These homes will always have a great share in influencing the community in which they are found. Reaching the girls for Christ will reach the community for Him.

"WHAT IS THE CHURCH FOR but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to support them? What is life itself for but to fulfill the purpose of God, the enthroning of Jesus Christ in the hearts of men?"

Program Suggestions

By MRS. E. D. McKUNE, Nampa, Idaho

THEME: *FAMILIAR HORIZONS*

The Grace of Living and Working Together (Chapter IV of *For All of Life*)

METHOD OF PRESENTATION

Inasmuch as our Christian characters are tested by our most familiar horizons (Home, Community, Church) may they not be considered the "basic steps" toward making a Christ-like world? Suppose, then, that we develop this chapter, "step-fashion" by using a chart enlarged from this sketch on poster paper or blackboard? Three persons may assist the leader, each presenting one "step" using pages indicated from *For All of Life*. In making Chart, omit lettering on steps. Print on separate labels, to add as each speaker tells of that "step".

Steps up in Learning to Live and Work Together to Build a Christ-like World

Step 1—*The Christian Home* (pp. 94-104. Note importance of family life in Asia and Africa, citing examples of Christian homes. Be practical in applying also to American home life, as the most constructive means of combating juvenile delinquency. Close by quoting:

As long as there are homes to which men turn at close of day,
As long as there are homes where children are, and women stay,
If love and loyalty and faith be found across those sills,
A stricken nation can recover from its ills.

As long as there are homes where lamps are lit and prayers are said,
As long as there are homes where God's Word is loved and read,
Although the people falter through the dark, and nations grope—
With God Himself within those little homes, we may have hope."

—*B. F. G.*

Step 2—*Community Life* (pp. 104-107) May begin with the poem, *The House by the Side of the Road* by Foss (easily found, hence not quoted here), noting that the Christian family must "reach out" into the community. Tell story of Ohi, the Tokyo landlord. Tell of Kagawa's faith in Cooperatives as an expression of Christian love.

Step 3—*Church Fellowship* (pp. 107-122. This step includes much, from Christians working together in local churches to the universal outreach of the world fellowship of

Christians as visioned by such leaders as Dr. John R. Mott.

SUPPLEMENTARY MATERIAL

Christian Adult Education in Rural Asia and Africa by Sailer, Ch. IV. Good material for each of the three "step builders".

Into All the Villages by Lamott (pp. 26-31). Compact, concise information and illustrations for Step 1, the Christian Home.

Dedication of Christian Home Ceremonial. Write for program material to H. Augustine Smith, Dept. of Fine Arts in Religion, Boston University, 20 Beacon St., Boston, Mass.

For material on *Cooperatives* (Step 2) write to The Cooperative League of the U.S.A., 167 W. 12th St., New York 11, N. Y. Also write to Indusco, Inc., American Comm. in Aid of Chinese Industrial Cooperatives, 425 Fourth Ave., New York 16, N. Y.

Display pictures of homes, families and churches of mission lands.

MAGAZINE QUIZ

Announce previously the request that *all* read certain articles in this *Missionary Magazine.* (Specify, giving page numbers of articles written on this theme by our missionaries.) Conduct a rapid-fire five-to-ten minute Oral Quiz, thus giving all an opportunity to participate in the program.

APT QUOTATIONS

(May be read by various ones, with or without comment and discussion. Add others.)

"When we climb to heaven 'tis on the rounds of love to men."—Whittier.

"Love is the only possible basis of human unity. . . ."—Textbook, p. 10

"And step by step, since time began
I see the steady gain of man."
—Whittier

"The basic community is the home."—Textbook, p. 94.

"Laughter shall drown the raucous shout
And though the sheltering walls are thin,
"May they be strong to keep hate out
And hold love in."
—Louis Untermeyer from *Prayer for This House*

"If you educate a man you educate an individual; if you educate a woman you educate a family."—Aggrey

Someone says, "In Russia the Christian religion is being conserved in the homes."

PRAYER FOR THE NEW YEAR

God of the years that lie behind us,
Lord of the years that stretch before,
Weaver of all the ties that bind us,
Keeper and King of the Open Door.
Grant us hope, and a courage glowing
White and pure as the stars above;
Grant us faith in a full stream flowing
Down from the heights of Thy changeless love.

Build with us, lest our great walls crumble
Broken stone upon useless clay;
Walk with us, lest our slow feet stumble,
Grope, and falter, and lose the way.
All through the seasons of sowing and reaping,
All through the harvest of songs and tears,
Hold us close in Thy tender keeping,
Lord and Maker of all new years!

—*F. Robina Monkman*

Suggested Devotional Service

For Program—Study on "Familiar Horizons—The Grace of Living and Working Together."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devtional Theme for year beginning April, 1943: MOUNTAINS OF THE BIBLE

ebruary: *Mount Horeb.* Exodus 3:1, 2.

pening Prayer: (By an unseen speaker.)

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and Soul of every sphere,
Yet to each loving heart how near!

"Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever blazing throne
We ask no lustre of our own.

"Grant us Thy truth to make us free,
And kindling hearts that burn for Thee;
Till all Thy living altars claim
One holy light, one heavenly flame."

ader: "Our Father, grant us this day the sense of Thy presence to cheer, Thy light to direct us, and give us strength for Thy service." In the name of Christ we pray. Amen.

sponse: (In unison.)

"Father of lights, in whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift.

"Glad for the cause that binds our lives together,
Through Thee united, worshipping as one:
Glad for the crowning gift that Thou hast given,
Sending, to light the world, Thine only Son."

Scripture Story: (Have the story of Moses and Aaron told as found in Exodus, Chapters 3 and 4, emphasizing (1) the voice of God coming from the burning bush and (2) the plan for Moses and Aaron to work together.

Prayer: (By an unseen speaker. Use words of Psalter Hymnal No. 374.)

Song: Bible Songs Hymnal No. 146.

Scripture Reading: I Thess. 3:12, 13; 5:5-24.

Leader:

"We face a humanity that is too precious to neglect.
We know a remedy for the ills of the world too wonderful to withhold.
We have a Christ who is too glorious to hide.
We have an adventure that is too thrilling to miss."

Prayer: That the consciousness of God's presence might inspire us to a deeper devotion in His service. (See 5, 18, 21, 26, 28 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 41.

Questions From the Psalms

By MARGARET WILSON COPELAND, Wheeling, W. Va.

QUIET HOUR NUMBER 4

Ps. 11:3: *If the foundations be destroyed, what can the righteous do?*

RELIGIOUS and secular writers and speakers assure us that our old world is gone, and that a new world is emerging. We agree,—for so many foundations of the old world have been swept away. Homes, churches, schools, colleges, parents, children, industry and the professions have all had the props knocked out from under them. Since the foundations have been destroyed, what can the righteous do?

Consider first what the righteous must *not* do. They must not shrug the whole thing off by saying cynically, "Well, that's just my luck!" nor stoically, "Allah wills it!" For cynicism and stoicism deny the existence of a loving Father and overruling Providence; while both your head and heart assure you that no malign influence can ever wrest the control of the world out of the hands of God. We are in a bad situation, to be sure; but the solution is not to shrug it off, but to work with God to remedy it.

Then the righteous must not be resentful, saying, "How can God do this to me, and what did I ever do to deserve it?" If God spared not His own Son, do we dare demand that He shall spare us all suffering and disappointment? Mankind in general is paying the price of mistake and sin, paying it in blood, sweat and tears. If part of that payment is demanded of us personally, shall we blame it on God? Job did not d so.

A search among today's ruin foundations reveals some wonderf salvage. Indestructible stands ou faith that Almighty God will lead u through this valley of the shadow and bring us out safely on the oth side. Indestructible rises a sure hop which keeps us from despair, an assures us that morning will soo break. Indestructible is God's lov for us and ours for Him and for ou another,—some of it that perfect lov which casts out the fear of the pre ent and the future, surrenders lif belts to others, is sacrificial, darin heroic and patient, which smil bravely at the mention of loved on so many thousands of miles away When the foundations are destroye thank God that a few still stand. Fo now abideth faith, hope, love; o these start rebuilding.

REBUILT TRUTH. Victims o propaganda, we with Pilate sa "And what is truth?" Listen to Ei stein: "I looked to the universiti to defend the truth, but they we silenced. I looked to writers abo freedom, but they were mute. On the Church stood squarely acro Hitler's campaign for suppressi the truth. I feel a great affecti and admiration because the Chur alone has had the courage and pe sistence to stand for intellectu truth and moral freedom. What once despised, I now praise unr servedly." The righteous must re store and rebuild an adherence t truth as it has been revealed.

REBUILD HONESTY. So few public characters earn the nickname of Honest Abe or Honest Anybody. Much of this is our own fault. Indifference on the part of Christian voters has lowered the standards for public officials. If good people excuse themselves for shady business dealings, for social gambling, for breaking laws they do not like, what can we expect of others? The church should be the social conscience of the world, and each member thereof should use example and influence to rebuild honesty.

REBUILD CHARACTER. The worst thing that can happen to our sons is not death on the battlefield: it is moral degeneration, character disintegration. Too long has materialism claimed that ability and efficiency not only outweigh character, but make it rather negligible. Will drinking teachers inculcate sobriety and teach the social, economic, physical and spiritual harm of liquor? Will gambling teachers train their students in honesty and truth? In a sincere desire to raise our scholastic standards, we have too often neglected character values in those who teach. But teachers complain that mothers send children to questionable movies in order to be free for an afternoon or evening; that they provide little or no good reading to take the place of salacious magazines or so-called comic books; that they place the entire burden of character development on church and school. Mothers complain that Bible School teachers are inefficient or lack interest in their pupils. Bible School teachers know that parents are unwilling to train their children to attend regularly, though they do not hesitate to insist on the children's attending school punctually and faithfully during the week. The victims of all this passing of responsibility are the children themselves. Lack of cooperation spelled disaster at Pearl Harbor; lack of cooperation among home, church, and school can spell moral and spiritual disintegration for our children. Rebuild character.

REBUILD THE HOME. Working mothers, absent fathers and brothers have intensified some prewar problems in the home, and have made juvenile delinquency a major consideration of every court. Unified family interests center mainly around entertainment, while AWOL signs can be put on too many church pews: absent without leave. De-Christianized homes are emptying more churches than Hitler and Co., or the Russian Society of the Godless. Rebuild our homes with religious instruction, with unifying interests which center around the church as well as outside it. Let faith, hope and love again have their perfect work in the Christian home.

If the foundations be destroyed, what can the righteous do? They can start rebuilding. Upon a foundation of faith, hope and love can come a superstructure of truth, honesty, a Christian home, church loyalty, and a Christian character. Thus could be brought about a world order to be shared and enjoyed by those at the front who are now doing their utmost to procure it.

Our Women's Work and The Colleges

By H. A. KELSEY, D.D., President, Sterling College, Sterling, Kansas

IT is a pleasure to comply with your Editor's request for an article on this announced subject. One could hardly grow up in the United Presbyterian Church and remain oblivious to the work of the Women's Board through its years of service. There is no reason that any new appraisal of that work should be undertaken here. From the days when Mrs. H. C. Campbell, Mrs. Mary Clokey Porter, and others took up the reins, the women's work has always been of a very high order.

The heads of the various departments and the staff in general have invariably been women of great consecration and also of great capability. Those who have been employed for service at home and abroad have been choice spirits indeed. Think of the phases of this work into which they have gone and of the demands such service must, by its very nature, have made upon them. In addition to the members of the Board itself there have been the evangelists and teachers in the work abroad; teachers in the mission schools at home, and plodding missionaries in the Southland; nurses both at home and abroad; wives of missionaries to the Negroes and Indians; city missionaries all over America; the great group of ministers' wives who preside over the parsonages built by the Board and countless other homes; the energetic women who have shaped the work in all the congregations, and those who have been chosen from among them to take charge of the local and presbyterial organizations and act in positions of leadership everywhere.

In the selection of workers there has always been the greatest possible care. Many a prospective young missionary has felt that she was really being "investigated" before the Board put its word of approval upon the appointment.

Few of us have ever realized what a heavy draft the women's work has always made upon college-trained women. Even a cursory study of that suggestion becomes exceedingly interesting and almost astounding. I have never heard the subject discussed, nor do I recall a single article written for any of our church papers about it. Yet almost every phase of this work demands thoroughly educated women. Very often they must not only have a liberal-arts education, but have been highly trained and equipped for special service beyond the day of college graduation.

It is quickly evident that the women's work of the church has a very considerable stake in the church's colleges. Suppose for a moment that these colleges had never existed, if one can do that, while contemplating the accomplishments of the women's work. Or, think in what condition this work would be if these colleges suddenly went out of existence. It is practically unthinkable. The things that are undertaken now simply could not be done without the help of those whose minds and hearts have been trained in the atmosphere of Christian colleges.

(Continued on Page 291)

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.

THE STAIRCASE OF THE NEW YEAR

Elizabeth Cooper, in her book, "The Woman of Egypt", tells of a temple far back from the Nile—"a young temple 2000 years old—the temple of the Goddess Hathor". A relic of the Ptolemys broken, ruined, and defaced, it stands a dark, tragic, superb, beautiful, sad temple of the desert. Cleopatra is engraven on the back of the temple that stands in the pale yellow sand.

"But", to quote the author, "amid the pathos of these emblems there is pointed out to the traveler, a staircase—'The Staircase of the New Year' as it is called. Priests in stone are pointing up to the light above it—to the rays of Ra; all are pointing up, up to where the Egyptian sun is blazing light on the figure of the goddess."

It is a kind of prophetic vision of the new woman of Egypt, the new woman of India, the new woman of the Sudan, the new woman of Ethiopia. She is beginning to climb the "Staircase of the New Year," slowly upward, but certainly upward, as the new day lures her on. Her heart will be satisfied only as she finds her way in the true light, the light that emanates from Him, who said "I am the Light of the world."

To have a part in giving to these climbing, aspiring women the knowledge of Christ, the Light of the world, is the very heart of the missionary program and activity and it is the supreme joy of Christian women all over the world.

RECRUITS FOR TOMORROW

We are living under dark and troublous circumstances. At times we want to hunt for the "juniper tree" but we remember when Elijah was in despair, God spoke to him to quote another, and said "Elijah the picture is seven thousand times brighter than you think it is."

Looking forward to the tomorrow of the missionary program there are some rays of cheer. There is a new impact being made on the minds and hearts of young men and women who are scattered over the face of the whole earth. The missionary work is getting publicity unknown heretofore and winning new allies for service. The soldiers in our armies are discovering that there were soldiers of the cross who preceded them in practically every place to which they have gone.

It is significant that the secular press has made note of this fact. Newspapers that had never counted missionaries and their work worthy of mention have been giving space to incidents and crediting missionaries with noble service.

In China the scouting officers look for the white houses on the hills, for many missions compounds are so located. There, even though the missionaries may be gone, will be a Christian community and a refuge, safety and help for the wounded.

In India our American boys are seeing many distressing scenes; they see the Outcastes and discover that their pitiable condition is due to the teaching of Hinduism. Then they see mission centers, schools, colleges,

clinics, hospitals. They meet not only the village Christians but the well educated cultured Christians; they see the growing church in that land and they know that through the teaching of the Gospel men are not only saved by the atonement made for them by the Lord Jesus Christ, but that the Christian religion is "For all of Life." Many of these soldiers are saying, "This would be a great place to serve the Master."

They go across Africa. The Henrys on their return from Ethiopia stopped at fourteen army camps, near every one of which was some mission center. The boys are flying to Ethiopia today, meeting the Americans, having tea and waffle suppers with them and learning of the romance of the American missionaries in that interesting old land. They are saying "It would be a wonderful service to help rebuild this old country and to have a part in establishing a true evangelical church."

The Americans are in the Egyptian Sudan where they are getting glimpses of mission work. They are learning history, how more than forty years ago, four lone missionaries stood on the bank of the Sobat River, with their tents and cots and trunks and books and boxes of food and medicine and seeds to begin their primitive work. Today they see the compounds in both the North and South Sudan, the schools and clinics and churches filled with humble worshippers.

In Egypt there are many, many American boys and a few girls some of whom are attracted to the Christian work. In Cairo they may attend an Arabic service in one of the eighteen churches connected with our Mission, or in that great city visit the College for Girls with its seven hundred students, or they may go for a week of furlough to "The Lodge" at Assiut. There they see the College for Boys with eight hundred students and the large school for Girls—the P.M.I. with more than 500 girls; they are delighted to meet the fine faculty members and to get acquainted with the students. They see the clinic of Assiut Hospital, thronged daily by the sick and suffering. On Christmas day those who were there saw the lepers, at their Christmas dinner going away each carrying a gift. It is not surprising that more than one young man has said "Here is where I want to invest my life."

Down in the South Pacific the soldiers are amazed beyond words. They hear that 100 years ago in the Fiji Islands, when a ship was launched, it was rolled down into the sea over the bodies of living people; today 95 per cent of the people are reported as professed Christians. Soldiers drop down in unexpected places. When they hear, as they often do people singing "Jesus Lover of My Soul" or "Onward Christian Soldiers" they know they have reached an outpost of the Christian Church, or when they hear a group of boys singing "Deep in the heart of Texas" they know some American young man has preceded them there.

These stories could be multiplied many times. Soldiers are touched by some bright little street waifs and they place them in schools; they are often taking up offerings for some special work which they see; other are sending regular contributions to their mission boards.

Are these not enough evidences to prove that Christ is working all over the world today and that He is finding new recruits for His service? From among the hundreds and thousands of boys who are seeing what Christ can do for people, in every land and in every clime there are many who are saying with Mr. Standfast, in Pilgrim's Progress: "I love to hear my Lord spoken of and wherever I see the print of His shoe in the earth there I covet to set my foot also."

THE FUZZY-WUZZY ANGEL *

Written by a wounded Australian Soldier in New Guinea

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son,
Asking that an Angel guide him and bring him safely back,
Now we see those prayers are answered on the Owen Stanley track.

For they haven't any halos, only holes slashed in their ears
And their faces worked with tattoos, and scratch pins in their hair;
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, as tender as a nurse.

Slow and careful in bad places, on that awful mountain track
And the look upon their faces makes one think that Christ was black.
Not a move to hurt the wounded, and they treat him like a Saint;
It's a picture worth recording, that an artist's yet to paint.

Many a lad will see his mother, and husbands see their wives,
Just because the Fuzzy Wuzzies carried them to save their lives,
From mortar and machine gun fire or a chance surprise attack,
To safety and the care of doctors at the bottom of the track.

May the mothers of Australia, when offering up a prayer
Mention these impromptu angels, with the Fuzzy-Wuzzy hair.

MOTHER'S PRAYER FOR THE FUZZY-WUZZY *

We the mothers of Australia, as we kneel each night in prayer,
Will be sure to ask God's blessing on the men with Fuzzy hair;
And may the Great Creator, who made both black and white,
Help us ever to remember how they helped to win the fight,
For surely He has used these men with Fuzzy hair
To guard and watch our wounded with loving tender care;
And perhaps when they are tired, with blistered aching back,
He'll take their yoke upon Himself and help them down the track.

And God will be the artist, and this picture he will paint,—
Of a Fuzzy-Wuzzy Angel with the halo of a saint.
And "His presence" shall go with them in tropic heat and rain,
And He'll help them tend the wounded in sickness and in pain.
So our thank you, Fuzzy-Wuzzies, for all that you have done,
Not only for Australia, but for every Mother's Son,
And we're glad to call you friends, in this time that is so black,
For we know that Christ walked with you on the Owen Stanley track.

Linda M. Hanbury

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* Reply of an Australian Mother.

Good News from Far Countries

Ethiopia

MRS. HENRY MEETS ROYALTY

Her Majesty, Empress Menan, of Ethiopia built in 1923 a school for the high class girls of the country. She said, "It is like having one eye to have the boys educated, without the girls having the same opportunity." She chose for the school symbol, a dove sitting on a serpent, and for the school motto, "As harmless as a dove and as wise as a serpent." She is a very devout Coptic Christian and wishes the girls to be educated in all things so that they may be the Christian mothers and happy home makers of new Ethiopia. When she heard of the departure of the Henry family, she came to the School to have her picture taken with the school and asked that Mrs. Henry be included with her. Lig. Makonnen Desta, the Minister of Education is at the left of the Empress in dark suit. To the right of Mrs. Henry is the school nurse, Bunche Agazou, or sometimes called Martha, who began her education in the American Mission Girls' School at Gore under Mrs. Ruth Walker. Immediately behind the Empress is the wife of one of the Egyptian teachers. She is a graduate of the Cairo Girls' College.

One hour after the buildings of the school had been turned over to Mrs. Henry by the British forces (who had been in charge of it as a hospital for Italian prisoners) His Majesty, Her Majesty and Princess Sahai arrived for an inspection of the property. It was very dirty. Mrs. Henry had hoped she would have time for a little cleaning but it was not possible. They saw it at its worst. Three months later after some of the cleaning had been accom-

The Empress of Ethiopia at Her School.

plished and the school moved in, the Emperor made one of his formal inspections. His Majesty was very happy over what he saw, and again and again rejoiced over how clean the school was. The Court photographer caught a snap just as His Majesty was thanking Mrs. Henry for her work at the school. The Minister of War, the Minister of Propaganda, the President of the Council and two of the important governors are in the background of the picture.

Sincerely,
Mrs. D. C. Henry

The Sudan

MRS. RIED F. SHIELDS, Editor, Khartum, The Sudan

BACK DOOR SERVICE

By MRS. W. J. ADAIR,
Nasir, The Egyptian Sudan

One of my friends among the Nuer Women is called "Daughter of the Gazelle". She is more like a giraffe than the dainty gazelle however, and I have often thought that she seemed as stupid as the giraffe. Later I have found it is not stupidity so much as the bonds of fear. She is very strict in her observance of the customs and superstitions of her tribe and that gives her eyes such a blank look.

We first became friends through business: that is she cut and brought wood regularly to sell for cooking in our boys boarding school. It is a test of friendship and of the missionary's practical Christianity to deal with others in money matters. We came to understand each other so well that in an emergency she could borrow a bit and I could be sure that she would pay it back. That I believe is the severest test of friendship.

During a severe electrical storm in 1941 a barn in which she and some others were sheltering was struck by lighting. Because the Nuer build-

The Emperor Haile Selassie, at the Empress School

ings are so inflammable only those who were not stunned could escape and her little girl was burned to death. For several days this young mother roamed the neighborhood refusing to eat or work or sleep. She no doubt shared in all the sacrifices and ceremonies required to appease their god of lightning. Finally she sacrificed a sheep as a special offering hoping to ward off further calamities. Lightning is a fearsome thing and every year we hear of people being killed. Maybe our mission buildings have protection because of our windmills and windchargers for our radio batteries which act as lighting rods. At least our buildings have not been struck.

Last year this husky young friend of mine gave birth to triplets! Twins are common and are welcome although many taboos shadow their childhood. Fear ruled at this time. One died, then another died. Our medical folk helped and did what they could but the third one died. For months this poor woman was sick in body and mind and was unable to work. She however, gradually became interested in the daily songs and Bible service and school in her village. She attended the com-

(Continued on Page 291)

India

A SHORT SHORT STORY

Headlines May 1, 1941

They are Twins!

Wallace Clark Christy

Barbara Joyce Christy

Four Missionaries

Parents proclaiming Christ in Indian Villages

The Twins "Exhibit A."

An example of intelligent care of children.

A demonstration of a loving Christian Home.

Wedding Bells!

Wilbur Christy
Marjorie Scott

September 6, 1937

Ship Ahoy!
September 13, 1938
Destination, Punjab, N. India

Strange Tongues

School Days in the Shadow of the Himalayas
Begun October 1938
To be ended at Retirement

munity Sabbath service too. She had never been interested before but now slowly some truth seemed to penetrate her hopelessness and fears. The teacher of that school is especially gifted as a singer and is a community leader.

One forenoon when my nerves had been sorely tried with some difficulty in school discipline she saw me resting and came in to visit. Her face was beaming and she said: "I am getting strong at last and it is because of your doctor's medicine and your friendship and your God." I realized that all the contacts with me and others of the Mission besides the sincere witness of a Christian teacher and, maybe too, of all the trials she had been through, had at last helped her to find some comfort and peace. I hope to continue this friendship and win her for Christ and train her to win others in her community.

I felt so cheered by this rare glimpse into the heart of one of my many Nuer friends. These Nuer women are so reserved and often seem indifferent or even hostile to our teaching. We just have to show them, whenever the opportunities arise, that we love them then we can more successfully prove to them Jesus' love. For this reason a lot of my missionary service has been from the back door! That is where people come when they want something from me and through these visits I try to help them spiritually as well. It takes time but is well worth the effort. During these visits they are taught Christian songs and Bible verses. I am looking forward to having more time for this sort of work this coming year for they seem more willing to be taught. If it were possible all my time could be well spent in this way and in their homes and villages!

OUR WOMEN'S WORK AND THE COLLEGES

(Continued from Page 284)

The women's work and the church colleges have very much in common. The missionary enterprises are dependent upon these schools for the supply of workers needed. Instinctively they look to the colleges for that leadership. On the other hand the young people who go into these institutions very largely come out of the homes where the mothers have the greatest interest in the work of the W.G.M.S.

Perhaps the implications are quite clear enough without saying any more, but one so closely in touch with the work of both agencies can hardly refrain from this additional word. It seems clear that the colleges which furnish these young women for the work and which give them not a little spiritual and direct missionary training should be often remembered in the prayers of the women of the church and should have some share in their support. In other words, the responsibility of the women of the church, as well as that of the church at large, begins before a young man or woman is ready for specific appointment to a field of service. But I must desist. Its work has been too well done for me to attempt to tell the Women's Board what it should do about anything.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

ANOTHER YEAR

God gives to you another year,
A year of hours and days;
And as you wait its unseen tasks
And face its unkown ways,
Lo! every hour some treasure holds
And every day new joy unfolds.

A fragment of eternity
In which to gain and give;
So many days and weeks and months
To love and laugh and live.
What shall those minted minutes buy?
How shall you spend them as they fly?

They come all wrapped in silver morns
That shade to golden noons,
Tied round with strings of jeweled stars,
Or sealed with mellow moons;
If one brings cloudly skies and rain,
A rainbow follows in its train.

So all that comes of seeming ill,
And all that you deem good,
Are but God's precious thoughts of love
When rightly understood.
Another year, all fresh and new—
This is His lovely gift to you.

Annie Johnson Flint

Begin the New Year by thanking our Heavenly Father for His continued mercies and day by day may you have reasons to express your gratitude.

THANK OFFERING MEDITATION FIFTH

I npresenting the Thank Offering there is a definite order to follow. God tells us over and over again in His Word not only what offerings are acceptable but whose offerings are acceptable. Nowhere in Scripture does He set forth this fact with more emphasis and care than in connection with the tabernacle. In the ninth chapter of Hebrews we are told that the tabernacle supplied "a pattern" which taught by objects just what the New Testament teaches by words as to how sinful man can approach God. Moreover, the order is the same. The gospel of John, written to the unsaved and outlining step by step the way to God, presents truth in exactly the same order as the tabernacle, where God dwelt among His people in His glory.

All Scripture insists on God's power, and demonstrates man's sinfulness and inability to save himself. So God, through Moses, commanded how his dwelling place on earth should be built, and left not one detail to the ingenuity or whim of man. Accordingly, there was permitted only one door of entrance through the linen hangings that formed the outer wall. There is no merit simply in living the best life you know now to live; you can't build a ladder of good deeds and climb over the wall. Man must accept Christ's declaration "I am the door: by me if any man enter in he shall be saved." (John 10:9)

There was also only one path to God's presence within the tabernacle and that was by way of the brazen altar on which a sacrifice was made. God taught from the beginning that without shedding of blood there is no remission of sins. Cain refused the divine way and brought offering of his own labors, but "the Lord had no respect unto it," whereas Abel brought of his flock to fulfill the demand of God. The Passover is the outstanding type of salvation in the Bible. Whose households were spared? Those with blood over the door.

Just so in the tabernacle. Ever since the fall God had been teaching

man that the penalty of sin is death, death either to the sinner or death to a substitute. Therefore, the Israelite who had broken God's law, not wishing to suffer the penalty of death himself, brought a spotless animal, often a lamb, and after confessing his sin he sent the animal in to the brazen altar where it died in his place and he went away free.

In the New Testament we are taught this same truth. We are there told that the wages of sin is death, death not only to the body but death to the soul. We are taught also that a substitute, Christ Jesus, the spotless Lamb of God, has taken our sins and suffered the penalty of death in our place and if we accept Christ, we are free. The word to emphasize here is accept, for it's not enough to *know* this truth.

Unless Christ's sacrifice on the Cross is accepted by us as the Lamb of God, suffering in our stead, God does not accept our praise, our prayers, our service or our thank offerings.

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$300.00 Each

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153. Marjorie Graham, Cleveland Heights, O. By Mrs. W. Y. Cherry.
154. Mrs. A. D. Garraway, Cleveland Heights, O. By Mrs. W. Y. Cherry.
155. Mrs. W. W. Wilson, Cleveland, O. By Mrs. W. Y. Cherry.
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157. Mrs. Fred Beorn, Akron, O. By W. M. S., North Hill.
158. Mrs. Caroline Nelson, Lisbon, Ohio. By the W. M. S.
159. Mrs. E. A. Fackiner, Youngstown, O. By friends.
160. Mrs. Wray Miller, Alliance, O. By her husband.
161. Frances E. Simpson, Alliance, O. By her father.
162. Mrs. Paul M. Dinsmore, Americus, Kansas. By the W. M. S.
163. Mrs. C. N. Kerr, Americus, Kansas. By the W. M. S.
164. Mrs. Sarah E. Mitchell, Americus, Kansas. By the W. M. S.
165. Mrs. Ray Kerr, Americus, Kansas. By the W. M. S.
166. Mrs. Mary Hersey, Philadelphia, Pa. By a friend.
167. Lily A. Ross, Philadelphia, Pa. By a friend.
168. M. Virginia Hopkins, Baltimore, Md.
169. Mrs. Mildred Blumeyer, Boyden, Iowa. By the Lillian McConnell M. S.
170. Mrs. Mary Allen, Pittsburgh, Pa. By Mary J. Glover.
171. Mrs. John Norris, Valencia, Pa.
172. Mrs. W. C. McDill, Oklahoma City, Okla. By Women's Society.
173. Mrs. W. P. Hall, Sand Springs, Okla. By her sister, Emma Adair.
174. Mrs. Wm. Hagan, Tulsa, Okla. By Mrs. Grace DeMars.
175. Mrs. Robert Mays, Tulsa, Okla. By friends.
176. Hazel Russ, Tulsa, Okla. By Mrs. Charles E. Newcmb.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Mrs. Rachel Boyd, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

RECRUITS

It was stated on radio the other day in reference to the *volunteering* of a young man for military service that the entrance to such service is now through the *draft* entirely. How accurate this statement for war service is you probably know. We might state that as far as the missionary society is concerned, the practice is *wholly volunteer*. If a congregation does not consider the work of the missionary society of value to its younger and older people, there is no one around to say that the *general rule* must be met in that congregation. However, we cannot help but say that the wise congregation sees well to the *full education* of its young people,—and the missionary society is one of the acknowledged agencies for such education.

CLEVELAND PRESBYTERIAL—Poland Avenue, Struthers, Life Service Group-45 members. (This is a mixed group, boys and girls of high school age). Pres.—Wm. L. Gordon.

PHILADELPHIA PRESBYTERIAL—Wilmington Young Women's Missionary Society—Pres. Mrs. Taylor Davis. 12 members (approximately, the final statement not yet made.) Manao Young People's Missionary Society—16 members (approximately). This is also a mixed group, boys and girls. Not all the information has been received. There are rumors of other societies in the making, not only in this presbyterial. Welcome to one and all!

YOUNG WOMEN'S SPECIAL COLUMN

A card received in October (written September 16), came from Eva Hewitt, principal of Pasrur G. B. S. In it she sent greetings to the Young Women's Societies.

Dear Girls: I have just returned from a summer vacation in lovely Kashmir, feeling rested and ready for work. These days we are preparing the place for the opening of school on September 28. It is late this year, but we gave a long holiday to save on board. High prices continue, and we wonder how we can get through the year, but are going ahead in faith, hoping the change will come soon. War news is good and we are glad.

September 4 to 12 our school and premises were used in a fine gathering of workers from Sialkot, Zafarwal, and Sialkot districts for a Bible School which was signally blessed of God. So many families came,—and "camping out" inside the school they had a fine spiritual as well as social time. Classes cared for all ages, and when the children were weary of

learning, they could play. The grown-ups seemed never to tire of hearing and learning the Bible.

The second Sabbath there was a Communion service under a canopy in the shade of the class-rooms. At least 300 were present and I marvelled at the quiet of a two-hour service, conducted by various pastors, but completely in Indian hands.

The "Say-so" meeting that night was great! Several pastors pledged themselves to hold more frequent communion services. One said that he would be more faithful in keeping the Sabbath and teaching the people its blessings. Another pledged greater faithfulness in having family prayers. One elder gave the pledge that he would be a tither from now on.

Now we are to go for a week to the Sialkot convention before school begins. The 28th and on will be very busy and full days . . . Please pray for the health of the two good teachers and about our food supplies.

Sincerely,
Eva Hewitt

STRUTHERS LIFE SERVICE GROUP

"The New Wilmington Missionary Conference offers an entire year's program which can be carried out in every home church during the year, and we as leaders should help the young boys and girls to carry out these ideals of Christian living."

It was this challenge and the words of Dr. Mills J. Taylor, Conference chairman, at the pre-conference for leaders which led to the organizing of the "Life Service Group" at Poland Avenue United Presbyterian church, Struthers, Ohio.

The society is a high school age group under the care of the Women's General Missionary Society with William L. Gordon as president; Ray Brenneman, 1st V. Pres.; Norma Allen, 2nd V. Pres.; Lois Stoeber, Cor. Secretary; Phyllis Schwab, Rec. Secretary; Ruth Nelson, Treas. In addition there are: Contingent Treas., David Birch; Efficiency Secretary, Louis Barnhart; Thank Offering, Betty Delaney; Prayer Circle, Rosemary Goldman; Temperance, Martha Rock. There are 45 members with almost perfect attendance at meetings.

This group which meets every other Saturday night in the church, held its first meeting October 2 at which time officers were elected and the first business meeting held.

The guest speakers for the evening were two young people from Westminster College,—Mary Louise Gettemy of Altoona, Pa. and Paul Musser of Akron, O.

On Nov. 13, Miss Hladia Porter of India brought the Thank Offering message. At the close of the business meeting and the program, interesting games were led by the Social committee. Refreshments were served, after which Conference songs, led by David Birch, were greatly enjoyed.

The purpose, plan and enthusiasm of this group might be summed up in these two verses of scripture:—"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."— (I Tim. 4:12.),—"And Jesus increased in wisdom and stature, and in favour with God and man." (Lu. 2:52).

This four-fold life of mental, physical, spiritual and social training is thus emphasized in this group of Christian boys and girls.

Incidentally, the question might arise as to the effect of such a meeting held Saturday evening on regular Y.P.C.U. on Sabbath evening. We are happy to be able to say that interest has grown in the latter meeting, eight new members having been received recently.

Pauline Heasley Seidner, Sponsor

Later:—The first year-book of the society has been received. Its program meetings alternate, one month

information, the next *discussion,* four or five taking part in the latter. The secvond meeting in the month is social. Much enthusiasm prevails.

INITIATION SERVICE

(*Girls, members of Y. W. Society, hold lighted candles. They form a semi-circle to left of front, just behind the president of that society. The Junior leader to right of front holds as many candles as prospective new members. New members stand by Junior leader and face members of Y. W. society.*)

JUNIOR LEADER: "And Jesus advanced in wisdom and stature and in favor with God and men—and the graciousness of God was upon Him. And when He was twelve years old, He said unto them, 'Wist ye not that I must be about my Father's business?' (*Hands each a candle as she says,*) As I hand to each of you your candle, may it symbolize to you that you must also be about your Father's business. May it remind you of all that you have learned hitherto, and that which you will learn is to prepare you for that work.

NEW MEMBERS: Jesus said, "I am the Light of the world." He also said, "Let *your* light so shine before men that they may see your good works and glorify your Father which is in Heaven." We pledge ourselves to carry His light as far and as wide as is His will for us.

PRESIDENT: To that end I light your candles. We shall try to help you as you must help us to learn, to love, to serve, to give, to pray and so to know Him whom to know is life eternal.

(*From circle by President stepping back, two leaders close ends.*)

PRESIDENT: "And this commandment have we from Him that he who loveth God, love his brother also."

(*All sing without accompaniment*:) "On us let the grace and beauty of the Lord our God remain. Strengthen us for noble duty that our work be not in vain."

Young Ladies' Leader close with prayer.

Note: Used when graduating Juniors into a society of the Y. W. Department at Cedarville, Ohio.

YOUNG WOMEN'S RALLY

Mrs. Alva Lee Yarnelle, Y. W. Secretary of Boston Presbyterial, has sent in the report of the Fall Rally. It was not so largely attended as the meeting last year—about sixty, exclusive of the local church. However, some pronounced it one of the best yet held.

This was the first year that the Young Women's societies had their own delegate to the W.G.M.S. Convention in addition to the delegate from the Women's societies.

Between 5 and 6 o'clock, Mrs. Robert Brown of Providence conducted the discussion for Y. W. groups. In another room, Mrs. James Brown (on furlough from India) had an informal chat with the Girls' groups.

Our local W.M.S. served dinner, and our Girls' Circle furnished the waitresses. Mrs. James Brown dressed in a beautiful native costume, gave us a fine address.

HONOR ROLL OF PRESBYTERIALS REPORTING DELEGATES TO 1944 W.G.M.S. CONVENTION

(Continued from December Magazine.)

8. Vermont Presbyterial—Report received November 19, 1943.
9. New York Presbyterial—Report received November 21, 1943.
10. Oregon Presbyterial—Report received November 29, 1943.
11. San Francisco Presbyterial—Report received December 3, 1943.

(Concordia Presbyterial also reported, but only to say that the Presbytery has been dissolved, hence no delegate names were sent.)

Girls' Circle Program

MRS. E. D. McKUNE, Nampa, Idaho

February, Valentine month, calls us to *Family Horizon Ventures!* Love in the Christian Home, Community Life, and in Church Fellowships, will build the kind of world we want.

INVITATION OR POSTER

Heart-shaped Valentine, h o m e-made or bought. Write Time, Place, etc., and John 3:16.

DEVOTIONS

Call-to-Worship Song: "God So Loved the World" (B.S.H. No. 184)

Leader's Introduction: State theme. Thoughts from p. 94 of *For All of Life.* Quote, "Love is the only possible basis of human unity . . ." (p.108). Ask group to mention good Bible homes, especially those blessed by the presence of Jesus.

Scripture: 1 Cor. 13. Light candles for "Christian Love." Smaller candles may be lighted to represent various rooms of an average home. As each is lighted, give sentence, e.g., in lighting living room, "I light this candle for the love we want in the living room of the home. As we sit down with the family to work or to play, or as we entertain guests, may the atmosphere of Christian love bind our hearts together."

Prayers: For love in home relationships.

Appropriate Songs: The Y.P.C.U. Convention Choruses, "Venture with Christ" and "I Press On." Numbers 3, 97, 207, 273 of Bible Songs Hymnal.

PROGRAM

Begin by asking each girl to jot down on paper five things she considers most important in making home life happy and interesting. Each keep paper for discussion later.

Adapt Program Suggestions from Page 279 of this Magazine. From references given there, build the "three steps." For additional material girls will like, consult *The Trumpet of a Prophecy,* Ch. 2; *Everything Counts,* pp. 92-107. If you want a story, either of the ones beginning on p. 74 in *Tales from East and West* is suitable. Or, select a story from *Forty Missionary Stories* by Eggleston, another of the teen-age Reading Course Books.

After building the "steps" discuss such questions as:

1. Answers jotted down on papers about homes.
2. One girl says that her family tells jokes and stories at the dinner table. As they laugh together there is no thought of fussing or quarreling. What do you think of the plan?
3. Another girl says her family holds business meetings monthly to decide best ways of using family income, recreation time, etc. Is it worth trying?
4. What are some "Do's" and "Dont's" for young couples of all lands in starting a new home?

Use *Prayer Cycle Chart* as previously suggested.

GAME FOR SOCIAL HOUR

Give each one a paper on which is written the full names of men missionaries. Below, and not in same order as names of husbands, write only the first names of wives. "Match" the names properly. Consult encyclopaedias, mission books, for making list as long as you desire. Use names of U. P. missionaries also. Here is sample:

Missionary Marriages—Builders of Happy Homes in Mission Lands

1. David Livingstone _____
2. Adoniram Judson _____
3. Sam Higginbottom _____
4. Fred Russell _____

(Wives: Ann, Mary, Daisy, Ethel)

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

REV. ORUS RUPE LEADS REVIVAL

During the first week of November Ezel School and Community were blessed with one of the most spiritual revivals we have ever experienced. Beginning November 1st and continuing through the 8th, Rev. Orus Rupe, pastor of our Rushville, Indiana, Church, led us in evangelistic services. He preached each evening in the Ezel Community Church and each morning he led our school in chapel services, also held in the church. During the week he also had many personal interviews with our boys and girls. During this time thirty-six boys and girls gave their hearts to the Lord and took Jesus Christ as their personal Saviour. Others made re-profession of their faith. We all were greatly strengthened by the outpouring of the Holy Spirit.

We are rejoicing in this great blessing. Just such a revival has been our prayer for some time. And now we have renewed reason in Ezel for thanksgiving. Truly God has answered our prayers in many very evident ways.

Rev. Orus Rupe is one of our own Ezel School alumni of whom we are justly proud. After graduating from our high school "Orus," as we all want to call him, attended Moody Bible Institute, then graduated from Sterling College and later from Pittsburgh-Xenia Seminary. Before going to Rushville he was pastor of our Garnett Kansas Church. Being one of us, he knew us, our needs and our backgrounds, and he was used of God to lead us in a very definite way.

Our new pastor and his wife, Rev. and Mrs. Ralph Ayers, also are being used of the Lord in a great way in our Ezel community. The Ayers have found their place in the hearts of our people.

FOURTEEN RECEIVED INTO EZEL CHURCH

At a Communion Service on Sabbath, November 21st, fourteen of our young people made a public profession of their faith in Jesus as Saviour and were received into the membership of our church. It was a great service. Others of the group who have just recently given their hearts to the Lord plan to unite with churches in their own home communities. (Many of our Ezel students come from communities quite a distant from Ezel and are not able to attend services here in our Ezel Church.) We are urging that they unite with some church of their choice at once in order that they may grow in their new Christian life. It will be difficult for some, however, because they live in communities where there is no organized church. We trust you will join us in prayer for these new young Christians and for us as we seek to lead them into growing Christian lives. We are praying, too, that others will have the courage to make such a stand for Christ.

SALE CROWDS INCREASE

During the past few weeks the crowds at our regular Saturday morning Clothing Sales have gradually increased until last week we had over 360 at the sale. It hurried us all to get home for lunch that day. Of course these increased crowds mean that we use more clothing each week and the demand for e-placements is greater. So we are glad that loyal friends continue to remember us and send more used clothing al lthe time. Thus we meet each week's need. We anticipate even larger crowds between now and Christmas.

Sara D. Heagen

A TRULY CHRISTIAN SERVICE

By ALICE B. ADLER, M.D.,
Frenchburg, Kentucky

Since my coming to Frenchburg on July, I have had many occasions to get acquainted with the special problems of medical practice in the hill country of eastern Kentucky. Having had two years of pediatric work in the University of Iowa after my general medical training in Vienna, Austria and Lausanne, Switzerland, I am, of course, particularly interested in the medical care of babies and children. For this, there are many opportunities of observation here, first, because the families are large and then because of the close connection with the Frenchburg Mission School and the Jane Cook Hospital.

Even after a short stay in Menifee County it is obvious that both institutions are filling a real need but that first impression is far surpassed and changed into a firm conviction after one has become better acquainted with all the problems and difficulties that face both the local population and those who come to work amongst and for these people who live under conditions which in many respects are perpetuating colonial times. Superstition, poor education or even illiteracy are not infrequent and probably to a good extent the cause of the general poverty. Many cases of illness are due only to ignorance and neglect. For instance, the proper Nutrition is almost unknown and I have seen a good many cases of self-starvation that were merely due to old established customs or wrong advice from incompetent sources. This problem becomes especially important with the feeding of infants and children because a continuously deficient diet will inevitably result in retardation of body growth and mental development. This is well illustrated in a survey that was started on all the children attending Frenchburg School; only a part of all the children have yet been examined but it is perfectly clear that the average child is smaller and weighs less than other children in more favored sections of this country. A pale tall woman came to the hospital for consultation. On questioning, it was found that she has been living on potatoes and gravy with almost no other food for a long period of time. Her cow is "dry" and she does not have any eggs after having killed her chickens.

Alice B. Adler, M.D., Physician in Jane Cook Hospital, Frenchburg, Kentucky.

However unsatisfactory the nutritional situation may be in general, there is one respect in which the children are probably faring better than those brought up in more advanced environments. Almost without exception the emotional relationship between parents and children is very close and happy. Very rarely would a mother refuse to nurse her baby because of the inconvenience and trouble involved.

Prospective mothers or young girls very often express their thankful feelings that they can now go and consult a lady doctor for their special problems instead of having to talk to a man and discuss with him delicate matters. It is less embarrassing for them and by a few expressions of their feelings and complaints they provide the doctor with a better understanding of the situation which

(Continued on Page 305)

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

JUBILEE HOSPITAL

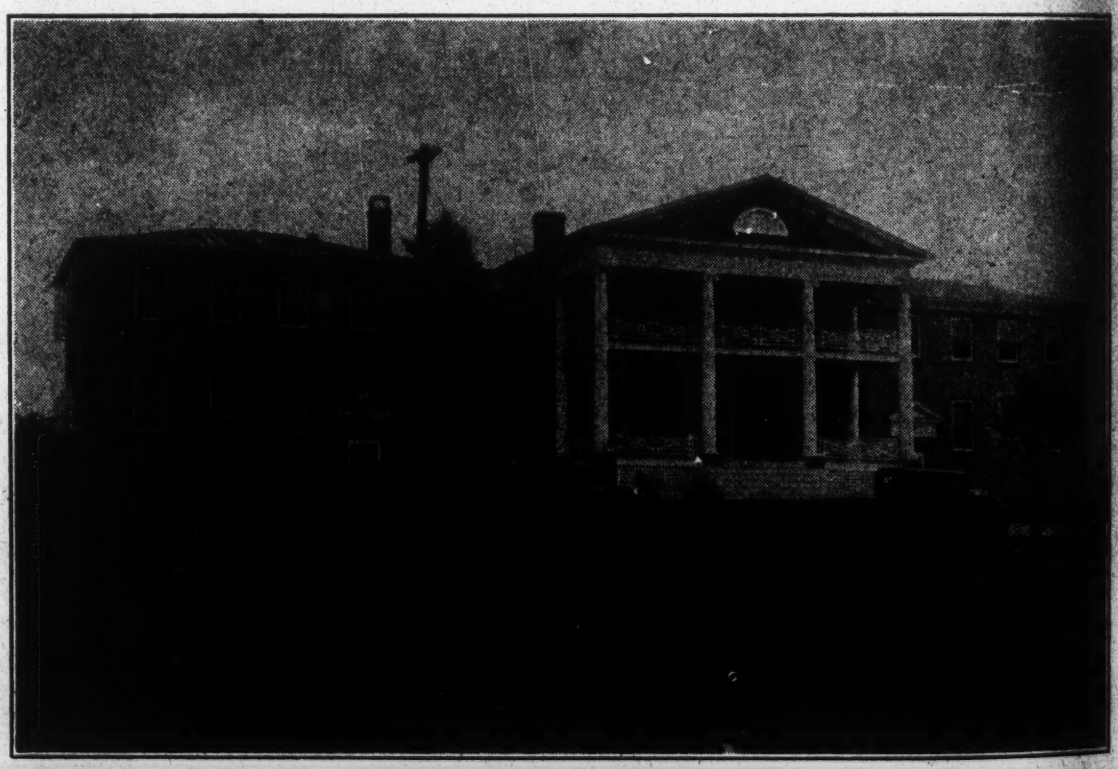
By PROFESSOR O. T. ROBINSON,
Henderson, N. C.

Dr. Cotton was impressed with the need of hospital facilities in the community. The following is an article written by him about 1938.

"About twenty-nine years ago, a very promising girl attending the Henderson Institute was suddenly attacked with an acute case of appendicitis. There was not at that time, a hospital within a radius of forty miles which colored people could enter for treatment. The question was what to do to save the life of the girl. The physicians dared not attempt to carry the patient over what was then a rough road for over forty miles. They feared to operate without a hospital. The final result was that the girl died. We all felt that had we had hospitalization the girl could easily have been saved.

The writer had purchased a lot just outside the Institute campus. He felt that everything should be done that could be done to prevent a recurrence of this case. The lot was a beautiful site for a hospital. The need was not to be questioned, but what was to be done; there was no money, nothing but a vacant lot. With some faith and prayer, the writer placed on the vacant lot a sign which read, "This lot is waiting for a hospital".

Two of the members of the Women's General Missionary Society of the United Presbyterian Church came by some time after that sign was placed there and asked what it meant. They were told that the lot would be donated to any person or persons who would build a hospital for colored people. These ladies were interested, and began to make plans to build a hospital. The lot was deeded to the Board, about five hundred dollars was raised locally, and the next year the work began.



Jubilee Hospital, Henderson, N. C.

What is now the central part of the Jubilee Hospital was construct. ed. It contained beds for fifteen patients, an office, an operating room and a small kitchen and dining room.

Here the work was carried on under the leadership of Miss Daisy Reed, a trained nurse, for five or six years, after which Mrs. Eva Adams, R.N., took charge.

It was soon apparent that the hospital was too small to meet the growing demands. Representatives of the Duke Endowment Fund had their attention directed to the needs of the hospital. They became interested, and began to watch the work of the little hospital. Then in 1928, they gave $150.00 toward maintenance, and in 1929 they not only increased their appropriation to $1579.00, but also donated $10,000 to help enlarge the hospital. Two wings were then added at a cost of about $20,000.

Now the hospital contains 35 beds for patients, nurses' quarters, kitchen and dining room, and is much better equipped than it was at first.

For several years the hospital maintained a department for training nurses, but the requirements for standardization became so exacting that we were not financially able to standardize, and that department had to be discontinued.

We have been fortunate indeed in interesting the Duke people, for they have donated since 1928, $33,-794 for maintenance, besides the $10,000 donated for building the wings. Without these donations we do not see how the hospital could have been maintained at the high standard to which it has been kept.

The Jubilee Hospital binds up the wounds and bruises, heals the sick,

Nurses and other workers including two doctors of the many doctors who work at Jubilee Hospital, Henderson, N. C.

Reading from top, left to right: Gertrude Allen, Supt. Eva J. Adams, R.N., Gertrude Humphry, R.N., Frank Bryant, cook, Julia Montague.

Reading center, left to right: Dr. S. M. Beckford, Esther McMilligan, Dollie Horton, Martha Allen, Carrie Reavis, Emma Foster, night supervisor, Dr. H. T. Bond.

Reading bottom, left to right: Mary Dowtin, Bertha Worthan, R. E. Barnett, technician, Cleo Betsch, R.N.

relieves the suffering, and helps the poor and needy.

In my humble judgment, the Jubilee Hospital is doing the finest piece of missionary work the church is doing anywhere in the south. The colored people in the south are learning to appreciate hospitals, and the demands are increasing. The hospital maintains an average of about twenty bed patients. No one is turned away for lack of funds, but the hospital needs funds, and needs them badly.

Much credit goes to Mrs. Waddell (white), then County Welfare Officer, and Mrs. L. B. Yancey, Supervisor of Negro Elementary Schools. These two women together, personally appealed to the Negro churches throughout the county and raised about $1,600 applied to the building of one of the wings now used for tubercular patients and operated by the county.

It was in the Jubilee Hospital Dr. Cotton died. He now rests almost within its shadow.

*SERVICE RENDERED BY JUBILEE**

By H. T. BOND, M.D.

Jubilee hospital is a small bed capacity hospital which has for the past thirty-two years played a great part in the welfare and health of the citizens of its community.

The hospital is located in the central portion of Vance county at Henderson, North Carolina. It was erected by the women of the U. P. church, September 1911. At that time it had a bed capacity of only 15. In 1929 it was enlarged by the addition of two wings which increased the bed capacity to 30. In previous years Jubilee served its community adequately; however, with the increase in population, the increase in demands for better health among the boys of our armed forces, the elevation of the standards of modern hospital and the rapid progress of medical science, we find that certain changes and improvements are necessary in order to keep pace with the times and in order that the hospital may extend its humanitarian hand into the homes of more of the unfortunate.

During the past fiscal year the hospital has accommodated 644 patients. The average patient load of Jubilee is about 25. The average hospital days per patient is about 10, making a total of 6,400 hospital days for 1942. From these figures it is evident that our bed space is limited and in order to cope with the increase in demand for bed space, cots are placed in the hallways until bed space is available.

The hospital is adequately staffed with ten physicians both white and colored, whose specialties touch all phases of medicine and surgery, two dentists, three registered nurses, three graduate nurses, four nurses' aides and a superintendent of nurses. In order that the staff may keep up the high standards of the practice of medicine and surgery that is common to this community certain improvements are necessary such as improvement of X-Ray equipment, laboratory and laboratory technician, out patient department, instruments and more bed space. The bed space can be increased by converting what we are now using as a sun parlor into a ward which will accommodate about five beds. There is adequate room in the basement for an out-patient department and laboratory, however considerable renovation is necessary for the conversion.

It is the opinion of the writer that at least 20 per cent more patients could be accommodated by the addition of an out-patient department and a few more beds. There are no clinics carried on at the hospital because of the lack of an out-patient department. Clinics are a necessary part of every hospital because they

(Note: Dr. Bond is a member of the staff of the Jubilee Hospital. Since this article was written an emergency room has been fitted up in the basement and we are still seeking funds for a new sterilizer. A small X-ray has been secured but there are many other improvements which we hope to make as funds are given us.)

serve as a source of advertisement and constant supply of patients to the hospital as well as caring for those unfortunate ones who are not able to employ a private doctor. The staff is willing to give its service to the operation of such clinics.

The hospital receives its support through several agencies namely: patients, county, Duke Foundation, Federal, and W.G.M.S. and linen showers, and special gifts come from benevolent friends. With the recent increase in cost per patient per day and in materials and supplies it is a difficult problem to operate on the high standards set by the American Hospital Association on the present budget. We must pay tribute to the efficiency of our Supt., Mrs. Eva J. Adams in maneuvering the budget so that the hospital has been able to maintain its present standards.

We must also express our appreciation for the support given us by the U. P. Women for it is only through organized charity that the instances of need can be found and suffering alleviated in the quickest and most humanitarian way.

Let us be guided by the beautiful sentiment: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now; let me not defer it, or neglect it, for I shall not pass this way again."

I beseech you, in the name of humanity and the name of Him who taught us to pray, "Give us this day our daily bread", to heed the prayers of these unfortunate ones, and to give with a glad heart and a generous hand.

HOME MISSIONS DEPARTMENT

(Continued from Page 301)

in time will result in better treatment.

There is another point that I wish to bring up to illustrate the difficulties in and around Frenchburg which has become more acute since the introduction of war restrictions. Transportation is a serious problem on account of bad and sometimes impassable roads but still more because of the desperate shortage of vehicles. Many people sold their cars when gas rationing came in because one shopping trip would often take more than a week's fuel supply, and the practical impossibility to obtain tires in a country where the roads frequently just follow the creek-beds only increased the uselessness of many an old Ford. In case of emergency many people must hunt for several miles to find somebody who will bring them to the hospital, and it is the same story when a patient is ready to go home.

Altogether it must be said that the whole institution of Frenchburg does a very necessary work and that it is a great experience and pleasure for me to have the privilege to have a part in these truly Christian activities.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

JANUARY 1944 SNOW OR COLD MOON 1944 GREAT SUNS

"INDIAN SETTLEMENT" TAMA, IOWA

By ELDER LOUIS J. MITCHELL of the Mesquakie Congregation

Many people today seem to have no real conception of the true meaning of the word, *Reservation.* In the case of the Tama Indian reservation, the word has been, and still is, misconstrued in its real meaning. Perhaps this is due to the fact that people are not familiar with the history of the Sac and Fox Indians in Iowa.

Really, the word reservation means land set aside (in most cases) by the government conditionally for some purpose. Therefore, the land is set aside by the government solely for the purpose of locating some Indian tribe. So, these tracts of land are called reservations and are not taxable.

But, in the case of the Sac and Fox Indians in Iowa, the lands on which they reside are not in this category. The Indians *bought* their lands with their own resources. The lands are held in common by the Indians and they pay taxes on their lands, which they own. The name usually applied to Indian land west of Tama, is "Indian Settlement."

Mr. and Mrs. Louis J. Mitchell and family; Joyce, Sandra Jo, La Verne and Delores Mae.

THE BIBLE FUND

The Indian Department has had some good friends who are eager to have the Bible put into the hands of our Indian neighbors. With these gifts there have been purchased copies with large black type which can be read easily by the older Indians who have poor eyesight. Other copies have been placed in the homes and in the churches.

One of our good friends gave a gift to be used for "the spiritual work among the Indians." With this gift and the generosity of our friend, Dr. R. L. Lanning of the United Presbyterian Board of Publication who gave a nice discount to the Secretary, twenty-five Bibles and Bible Songs Hymnals were sent to the new chapel at Cave Springs, Oklahoma. Another friend gave a large pulpit Bible and from the Bible hangs a beautiful red ribbon with gold fringe on which are embroidered the cross and the crown. For these folk who have so long used signs and emblems these should carry a continuous message of the One who endured the cross and earned the crown.

A recent gift from a friend of the

(Continued on Page 315)

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
February

Miss Alice Grimes	February 4
Miss Kate A. Hill	February 4
Miss Vida J. Graham	February 9
Miss Elsie E. Grove	February 10
Miss Rose McCullough	February 15
Miss Martha Glass	February 18
Miss R. Jean Black	February 19
Miss Jane C. Smith, R.N.	February 20
Miss Ella M. Gordon	February 21
Miss Janette Howland	February 21

INDIA

The Annual Meeting of the India Mission was held in Sialkot October 14-24. The first few days were taken up with Bible Study. The subject this year was "Victory" as in I Corinthians 15:57: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Reverend D. Leslie Scott of the Scotch Mission conducted the Bible Study daily; a number of missionaries took part in the devotional services and Reverend Horace J. McGuill was musical director. The services of both Sabbaths were good and on the first Sabbath John Harkness, Jr., was baptized by Reverend W. H. Ross.

The official minutes of the meeting from the secretary have not yet been received but the correspondent for the Women's Board, Miss Evelyn Cathcart, has written some items of interest concerning the meeting. She said: "I know of nothing more soul satisfying than our devotional meetings here. Mrs. J. A. McArthur had our opening meeting Thursday afternoon with a general theme of lessons she had learned from older missionaries of zeal, patience, humor, being instant in season and out of season, generosity, and many more virtues. She herself stressed for all the attaining of the language to the best of one's ability for 'we speak for the King.' She brought us humbly before our God with new resolves for better service. On the whole prayer occupied more of the time at Annual Meeting than usual and Wednesday of the business week was set aside as a Day of Prayer."

Mr. Millson was reelected president. There were a number of difficult problems to be discussed, one of which was cooperation with Kinnaird College. Another was the staffing of schools and meeting the budget cost of Boarding Schools since the cost of some staple articles has risen 300 per cent. It was decided to raise the fees somewhat and have the parents furnish the children's clothing, which had heretofore been provided by the school.

Owing to the shortage of workers there was difficulty in planning for all the schools. Miss Ruth Nichol was assigned to the school in Pasrur and Miss Eva Hewitt, who had served there for a few months since the death of Miss Dora Whitely, was permitted to return to her former work in Campbellpur.

Some missionaries whose furloughs were due in the spring were asked to carry on another year. The Bergsma family was to start for America early in November as their furlough was already a year overdue. On account of the future need in the Presbytery the Christy's were to go on furlough in the spring, and for various reasons the Misses Frances Brown, Helen Artman and Laura MacLachlan would leave for America about the same time.

During the meeting the sad news came that Dr. John Samuel had died in Rawalpindi. Dr. Bergsma was with him there for several days and Miss Gwynaeth Porter, R.N., took care of him the last three nights. Mr. Sutherland also remained with him to the end and took charge of the funeral service as Dr. Samuel had requested. The funeral was at-

tended by a large concourse of people, among whom were a number of Mohammedan women, which was unusual as non-Christian women never go to see their own buried. The mother, Mrs. Mary Samuel, was wonderfully sustained in her great loss; she was thankful that she was a Christian and that God had given her such a wonderful son. There are two lovely children; the oldest, a little boy in kindergarten, said to someone: "Daddy has gone to be with Jesus and he is happy. We are happy because he is happy. He is happy that we are happy." Dr. Samuel's wife expects to remain with his mother in Rawalpindi and about April 1 will assist in our Girls' School where she taught for four years before her marriage. It will mean much to Miss Cathcart to have her as Headmistress of the school.

Many letters have come recently from missionaries spending their vacation away from the hot plains and enjoying the cool air of the mountains and lakes. These letters all told of the help this rest time would be to them and they were all looking forward to taking up their work at the beginning of September. Also all of these missionaries spoke of their gratitude for the bonus of ten dollars per month which had been given to them because of the high cost of living.

Miss Ruth Ardrey, who has charge of the Girls' Boarding School in Sialkot wrote something of conditions she faced, which were similar to those in other boarding schools. The fuel and food supplies for a boarding school are a great problem; they can be obtained only by an official permit from the Government. Miss Ardrey says: "It is our experience that we apply often and wait long for these precious permits yet we can give thanks that we have never yet gone hungry but have had plenty. Because of the number of men and boys in the war there is more ready money for fees than ever before and more girls are wanting places in Boarding Schools. We are happy to have more non-Christian day pupils and think this is largely due to our special efforts to reach the non-Christian women in their homes and to get them to visit our school during the Week of Witness. We set aside a special day for these women. Each class puts on a display of the year's work in its classroom and on the playground we had games and drill. After that the women came into the hall and the gospel message was given in a carefully planned program by our girls and teachers. I am proud of them and can see the day coming when the foreign missionary will not be needed because Indian Christians themselves will be the missionaries."

Miss Ardrey spent her vacation in a part of the mountains where there was a leave Centre for British troops. The Leave Centre for American troops is further on in these same hills. The boys seem to enjoy very much meeting the American missionaries. At a party given by the Y. W. C. A. one Christian soldier told that at times he has prayer and reads the Bible for Indian troops with him who understand English.

EGYPT

A few of our missionaries spent their vacation at Schutz in Ramleh and in a top flat where they enjoyed a wide view and a good breeze. Miss Ida Whiteside who has charge of our Girls' School in Luxor took time to tell a little about her experiences of the past year. She spoke especially of the gratitude all the missionaries had in their hearts because conditions were not as they had been the year before when it was necessary for them to go to The Sudan while the German Rommel was so near Egypt.

She reported that the year had been a very satisfactory one as far as her school was concerned. Some of their teachers had been married but they finally secured a sufficient

staff; the attendance had been good and the pupils interesting.

Village meetings were carried on as usual; thirteen meetings were held on each of seventeen Sabbaths in three villages. The average attendance was 10 men, 83 women and 49 children. The women are simple and it takes a great deal of repetition to get ideas across but still the work seems very worth while. The girls of the School have also had a class for street children each Sabbath. The Luxor church is rejoicing over a new pastor after four years of having supplies since the death of the former leader.

The Women's Presbyterial usually moves about among three churches and was to have met in the Kous church. As one of the important men of that congregation had died three days before it was considered unsuitable to hold the meeting there and serve the usual big dinner. The money gathered for that purpose was turned over and the Luxor church was asked to entertain the Presbyterial. As there were but twenty delegates to be fed Mrs. Skellie took half of them to her home and the rest ate at the Girls' School, all serving the same menu. Both the program and the fellowship were much enjoyed.

Luxor was not so badly hit as some of the surrounding villages but there has been a great deal of malignant malaria and typhus around. One of the saddest occurrences of the year was the death of Dr. Shafeek, who was drowned when a bus overturned into the canal. His wife is a graduate, and four of his girls were in our Luxor school. The accident happened on a Thursday. The funeral was on Friday, and the whole family, his mother, widow, and the children were in church on Sabbath morning. They brought with them the women who had come to mourn. After the first day, when all Luxor was at the house, there was no wailing or weeping. It was a wonderful example of Christian faith and practice.

One class in the Luxor School inspected the village light and water plant and during the year some of the girls were taken to Karnak and Luxor temples and across the river to the tombs. As tires and car must last for the duration without renewal the missionaries drove about less freely than formerly but Miss Whiteside says: "Perhaps the most unique trip was to the farm of a wealthy man whose daughter had been with us for several years. He has a home and many acres of land at Kous, but this place is out on the edge of the desert some fifteen miles farther out. He bought waste desert land of the Government, installed three large pumps, and has already brought a good part of it under cultivation. The whole place is a model of cleanliness, order and efficiency most unusual in this land. He knew what he was doing, planned it in detail himself, and saw that the work was rightly done."

In all letters from Egypt the call still comes for the return of detained workers as the need for more help is so great. All our missionaries are ready and eager to answer the call and a number are in the East waiting for a way to proceed overseas. Others are continuing at their work until a definite arrangement has been made for their travel. Miss Lois Kingan left America late in July, hoping to reach Egypt for the opening of the schools, but the latest report we have is that she is still in Durban, South Africa. Word came to her family that Yeoman George Bowman of Pittsburgh had talked to her in Durban on November 8; he said, "Lois was well and in fine spirits." We are thankful for this assurance of her safety and pray that she and others may soon reach Egypt.

THE SUDAN

There is no recent word from The Sudan and no immediate prospects of missionaries returning to that field. Miss Elsie Grove is ready, after regular furlough, to go. Miss Mary

Jane McKnight is also ready but she is teaching school until the last minute. She has been in America since July, 1940, and spent last year in work at our Frenchburg Mission. She rendered very acceptable service there and only gave it up when the prospect of return to The Sudan seemed good. Miss Verna Pillow also came home on furlough three years ago and has since been preparing for further service by taking the full course at Sterling College. She acted as assistant to the Dean of Women in addition to her studies and made a fine record, being graduated last summer "magna cum laude." She has also been a leader in the Christian organizations of the College. We are happy to have her go out to The Sudan again to use her consecrated talents in the Master's service as one of our missionaries.

Miss Mary Smith, M.D., recently appointed to service, is waiting in Philadelphia with her parents—Dr. and Mrs. Paul Smith—for transportation. She was born in The Sudan and gladly devotes her life to the people there who need her loving ministry. We are still hopeful that the way may soon be open for all these faithful, devoted missionaries to return to their beloved work in The Sudan.

ETHIOPIA

The Ethiopian Government has made some very definite plans for the people along medical and educational lines, and our missionaries have been in close consultation with some of the directors of the Government relative to missionary work in its various places. It is proposed that certain sections be given to different denominations and religious organizations for their responsibility. Our United Presbyterian Church has been assigned four new areas in addition to Sayo and Gore (which we occupied before the Italian occupation); these, too, are in Western Ethiopia and contiguous to our area in The Sudan. The idea is to carry on both medical and educational work in all of these places.

Emphasis is placed on the use of the Amharic language, which is used by the higher classes. In former years our missionaries used the Galla language (that of the common people) but they will now have to teach and preach in Amharic. This will mean that all must study Amharic before they can do any work. A study center will be opened in Addis Ababa. Our George Memorial

Girls School, Addis Ababa, showing the South Wall and a group of the smaller girls with their teachers.

Hospital is to be put in good repair ready for operation but because of the lack of a doctor and other staff to carry on at present it may be used as headquarters for such study.

It is very difficult to make and carry out plans under war conditions and our workers are few in number but we are sure our Church can meet the demands of the years to come and carry the gospel in full measure to the people of Ethiopia.

Rev. Bruce Buchanan, Miss Isabel Blair and Miss Ruth Beatty, who served in this mission for many years before the Italian occupation, are again on their way to take the mesage to these people. We have been informed that Mr. Buchanan reached Nairobi early in November but had to wait there for his permit to enter Ethiopia. A cable received on December 2 from Mr. McGeoch

in Alexandria read: "Blair, Beatty well." There is still a long journey for them and we pray that they may be kept in safety all the way.

When Dr. and Mrs. Henry came home a few weeks ago they brought some handwork made by the children in the school at Addis Ababa. You will be interested in Mrs. Ruth Walker's letter on this subject. "We were at loss to know what materials to use for this hand sewing for there is almost nothing to be had in the shops in town. At last Mrs. Pollock

Girls School, Addis Ababa, showing the boys and a few girls. In the background the West Wall with tiling up a certain distance.

offered a few of the linen towels left in the hospital by the 5th Kenya Brigade. The large letters had to be cut off, letters about five inches high, but on what was left the girls were able to make some of the stitches they had been learning on bits of cotton cloth we had bought. None of the girls had ever handled a needle before so we appreciate their efforts the more. Their teacher is a young woman of 23 years who was our most apt pupil in Gore some ten years ago. Now with her little girl of nine she lives with us and busies herself with the handwork for some 45 little girls. I don't know what I would do without her, for she understands so well what is expected of her and is so willing to give sacrificially of her time. One handkerchief, the purple one I believe, I have marked with my Mother's name, knowing that she would appreciate having a piece of the girls' handwork.

"We still have 60 pupils who come very regularly in spite of the downpour of rain now. During the dry season we cut some trees and have had some dry wood for fires on the rainiest mornings so the children can dry out before sitting down to their studies. It is a great comfort to have this fireplace in the schoolroom, although we do not use it except when the children are sure to come in wet garments.

"Moses, a foundling whom we brought up from babyhood in Gore, is again in our care. The Italians took him from the native with whom we left him and he has since had some pretty hard times. He arrived in Addis Ababa more than a year ago after a walk of 22 days in the rain and mud. He was so ill with malaria that for two weeks he did little but take nourishment and sleep but finally he began to gain and is now a strong healthy lad. Atzada came to us last February, the new governor for Gore having found her being sold as a slave when he arrived about Christmas time. He sent her here to us for training and she has proved a very apt pupil and so willing to help with all the work of the little household. She can read slowly and has been doing some needlework as well. Mr. Henry took some pictures of these three children who live with us; I hope they are good. The third is the small daughter of our former Gore school girl, an attractive little girl of perhaps nine years. A colored picture shows them among the flowers of the compound.

"In many homes here the parents no longer insist that the girls marry at 13 or 14 and some, as they come to maturity, manifest a serious interest in nurse training. In fact it is a new Ethiopia we are living in in many ways and I see with satisfaction a great many changes for the better."

Junior Department

By MRS. PAUL M. HAAS, Secretary, 260 Lora Ave., Youngstown, Ohio

Some adaptation of the following program material is suggested for February in order to synchronize Senior and Junior mission studies, and to emphasize the Junior special.

OUR JUNIORS ATTEND SCHOOL IN INDIA

As Juniors arrive give each the name of an educational missionary or a school in India. (Secure from Prayer Cycle and July-August issue of W.M.M.) If carpeting is suitable, children may be seated on floor as in India.

Memory Thought: "Come, learn of me."

Prayer for Miss Mary Ewing, our Juniors' Missionary.

Music Lesson—"We've a Story to Tell" B.S.H. 268.

Art Lesson—Beekum's Challenge from "For All of Life" ((pp. 1-7) of flannelgraph. If women's society has made figures, secure them. If not, cut shed and 6 silhouettes from black paper. Tell story briefly and simply while "Silent Night" is played softly.

Sociology Discussion — Suppose neither you nor anyone you know can read or write. You have no school, church, book, letter, newspaper.

What can you talk about? or think about? How much will you or Beekum or Beekum's children know of Jesus and His Way of Life?

Solo—"I Think When I Read That Sweet Story of Old". But I can't read it!

Arithmetic Lesson—In India 9 out of 10 persons cannot read or write. Only 2 women out of 100 can read. There are about 390,000,000 people in India. If a third of the people are women, how many Indian women can read?

Biography—Dr. Frank Laubach. This American missionary finds that teaching people to read is a wonderful way of bringing them to Jesus. With love he shows them that he has learned of Jesus and wants them to know Him, too. Guided by his Heavenly Father, he has prepared almost miraculous charts whereby folks all over the world can read simple sentences in a few hours. Eager people flock to learn from these charts. The price of learning is "Go and teach some one else." (Explain from THE SILENT BILLION SPEAK).

Bible Thought: "Go—teach". Who said this?

History Lesson—Our Mission in India. "Emma Dean Anderson" by Ethel C. Lewis.

Language Lesson—Pronounce and translate *Punjab*.

Prayer Period—Prayers offered by Juniors for missionaries whose names they hold.

Story Hour—Mrs. Oyler's Indian tales in January and February J.M.M. "Sounds of the Indian Night" and "Reading Aloud."

Geography Lesson—Juniors who are "Schools" should locate on large map and mark with thumb tacks our Indian schools. Illustrate with pictures and stories from W.M.M.

Drama Lesson—Village Girl: "But thousands of little children cannot go to these nice schools. We cannot read nor know the Jesus Way. Won't you come over into the mud village and help us?"

Junior Special: "That's just what we Juniors want to do! We save our spending money to send village teachers to tell the beautiful Jesus Way."

Blind Ghanee: "O, I know! Your teacher taught even me, though my parents thought me so worthless they were letting me die. Now a blind lady teaches me to read and become God's own child so that I can be a preacher and tell many people my Bible stories." ("Children of Mud Villages" by M. W. Alter).

Sharifa: "See this picture of the

camp where I go to Bible School. (W.M.M. Nov. p. 141). I love to sit on the mat near the teacher and sing 'Jesus Loves Me.' "

Junior Special: "Isn't it grand that our Special is 'especially' right this year? We must more than fill our cards this time. I wish I were a Dr. Laubach, but since I'm not, I'll be the best little Junior Special there ever was."

Prayer: "Dear Heavenly Father, bless the dear children of the mud villages. May our love for them not be forgotten in our everyday work and play. Help us to show our love for Thee by our sympathy and sacrifice for them. In Jesus' Name. Amen."

A LITTLE SHILLUK GIRL

((\$800 of the Junior Special is for the support of Miss Mary Ewing, R.N. at Doleib Hill, the Sudan. Miss Elsie Grove contributes the following Sudanese story.)

"Oh, Lady, I want to go to school. I want to learn to sew and make a quilt to keep me warm." So said Nyaban with tears in her eyes as the words tumbled out. But she did not say then,—"I do not want to learn to read and write", she left that until she was in school with her name written on the roll and quilt patches in her hand.

Nyaban was a little Shilluk girl, and like all Shilluk girls, custom and educational practices required her to take care of babies and smaller children in the home and guard the house while the parents were away or about their work. She had cared for two younger brothers and brought them up while she had guarded the house and learned many things by doing them. Each time she had asked to go to school she had been told,—"When your brother has grown you may go." But each time the little brother had grown there was a new little brother to take his place and she could not go.

Her mother came to school, learned to sew, and made herself a quilt. Sometimes Nyaban would carry her little brother in from the village to the dispensary which was right beside the school to have his sore eyes treated, or to be given castor oil or quinine, then she would stop in the school for a while. Or she might bring the baby in to be fed by the mother. As she watched the other girls sewing she never said anything for she knew it was no use, but she did not need to say anything for her wistful, longing eyes fairly shouted and kept on shouting all of the time she was in school: "I want to sew.—I want to sew.—I want to sew, oh, so much."

Finally, her two baby brothers took sick and died, one after the other, and her little arms were left empty. Nyaban loved her little brothers and missed them very much, and so it was that tears stood in her eyes as her lips now made the request that only eyes could make before,—"Lady, I want to sew," one morning when I called in the home.

The broken-hearted mother with a deep, sad sigh said,—"Now you may go to school, your little brother has gone."

And so Nyaban came to school. But she did not come to learn reading, writing and arithmetic. "I don't want to do those things. They can't keep me warm. They can't give me food. I know how to cook, I have done it lots of times when my mother was away. And as for arithmetic,—I know how much I should receive for the eggs I sell, you can't cheat me on that, I have done it too many times. Of what use is reading, writing and arithmetic to me? I want to sew; I can wear the quilt, it will cover my nakedness and keep me warm."

So Nyaban came to school long enough to finish her quilt. She had finally gotten what she wanted. She did not learn to read and write, but she had gotten some Bible teaching which we hope will be of far more use than the quilt. Won't you pray her her, and all little Shilluk girls?

Elsie E. Grove

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

JUVENILE DELINQUENCY

"Whoso shall receive one such little child in my name receiveth me. But whoso shall cause one of these little ones which believe on me to stumble, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

As I begin my work as your Temperance and Reform Secretary, the problem of juvenile delinquency commands the attention of law-enforcement bodies, educators, religious leaders, and all those seriously interested in the future of our country. We are staggered by the figures giving us the increase in arrests for drunkenness, for prostitution, and for other sex offenses.

Those who have studied the question agree that the basic cause is adult delinquency, the failure of the home to provide proper discipline, supervision, and character education. Always present, this home problem becomes particularly acute in wartime when military service, economic pressure, or preoccupation with other activities deprives children of the guidance of one or both parents. That children may have the instruction of God-fearing parents, which J. Edgar Hoover says is what they need, our first challenge is to reach the parents who are failing to realize their responsibilities both to God and to their children. That is attacking the problem at its source. However, the rebuilding of the home takes time, and while we work on that, we must use every means available to safeguard the children.

Truly Satan finds tasks for idle hands. Most young people who get into trouble have no hobbies, no creative leisure time activities. Many of the agencies which offer worthwhile activities and wholesome recreation, such as the Boy and Girl Scouts, Hi-Y, Girl Reserves, neighborhood houses, and our own Sabbath Schools and Young Peoples' work, are hampered by the lack of able Christian leaders. Are you missing an opportunity to be of real service?

Saloons and beer parlors which sell beer and liquor to minors and often offer opportunities for gambling and sex offenses are a great menace. These places can be made to observe the laws; and, what is vastly more important, children can be given sound, factual education concerning the dangers of alcohol. Our adolescents can be taught the necesity for personal purity. Provision can be made for wholesome recreation.

The problem is extremely complex. It assumes different aspects in different communities. There are many contributing factors which I have not mentioned. The solution always requires a thorough study of the problem, careful planning for action, and a sympathetic understanding of children and adolescents. Begin in your own home, your church, your community. Encourage the good; combat the evil. Teach by example as well as by precept. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Train up a child in the way he should go: and when he is old, he will not departfrom it. *Proverbs* 22:6.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

A FORECAST

The program year of our WGMS is from April to April and is so outlined by the Magazine Staff in the Program Calendar. However many local societies arrange a program for the calendar year and therefore want to know themes and titles, so far as possible, in January. This year we are fortunate to have some of this information earlier than usual.

The Indian in American Life by Dr. G. E. E. Lindquist is the adult book on the Home theme, The American Indian. There will be maps for this study, one of which will be folded into this book. Also there will be a popular reading book by Ella C. Doloria, the title of which we do now have. These two books will be on our Reading Course List. Books for seniors, Junior High grades and Juniors on this same theme are being prepared.

West of the Date Line: Christian Pioneering in Southeast Asia, by Constance M. Hallock, a pictorial-background book, is for adults and Young People. It will be in large format, with a center spread map, and will come in paper only. In addition there will be a supplementary book on Southeast Asia by Basil Mathews, title not known at present. None of these books are ready now. The Mathews book will not be ready before summer.

FOR FEBRUARY PROGRAMS

For material for illustration on the closing chapters of "For All of Life" turn again to our own books referred to in the two previous issues of the Magazine.

Christianizing the Home—pamphlet by Dr. W. E. McCulloch 10c.

WALL CHART

This is a valuable help for Junior missionary societies and Primary and Junior Departments of Sabbath Schools. A marked increase in the cost of a reprint makes it necessary for us to increase our price to $1.50, a figure still below actual cost per chart.

PRAYER CYCLE

The 1944 issue is ready at the same price—single copy, 10c; one dozen or more at the dozen rate of $1.00; $7.50 per hundred.

INDIAN MISSIONS

(Continued from Page 306)

Indians in one of our churches of the Pittsburgh area has made possible the setting aside of a goodly sum of money "exclusively for Bibles for Indians." A plan is being made by which a Bible or Testament will be given to Indian boys and girls (or children of "a larger growth") who will commit and recite portions of The Word. The passages will be chosen according to the age and grade of the children and will be outlined by the misisonary in charge, as he knows the ability of each one.

What a fine thing it would be if these Indian boys and girls could say: "Thy Word have I hid in my heart that I might not sin against Thee." We are told that Dr. D. L. Moody said: "This book will keep you from sin and sin will keep you from this book."

"How shall the young direct their way?
What light shall be their perfect guide?
Thy Word, O Lord, will safely lead
If in its wisdom they confide."

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America, April 16, 1943 to October 1, 1943

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Isaiah	Temperance	Investment Income	Legacies	Miscellaneous	TOTAL
Albany																
Allegheny	464.00	972.00	221.00	88.00	203.00	38.00		27.00	41.00	80.00	37.00	10.00				2181.00
Argyle	1.00	184.00	1.00	2.00	2.00	2.00			2.00	3.50	2.00	1.00				200.50
Arkansas Valley	1.00	293.00	1.00	1.00	1.00	1.00	5.00		1.00			1.00				305.00
Beaver Valley	92.00	567.00	540.00	100.00	21.00			9.00								1329.00
Big Spring																
Boston		400.00														400.00
Butler	116.00	305.00	52.00	67.00	54.00	33.00	58.50	1.00	13.00	39.20	10.00	27.00				775.70
Caledonia																
Cedar Rapids	4.00	213.00	4.00	5.00			8.00					2.00				236.00
Chartiers	28.00	475.00	302.00	10.00	21.00	9.00	4.00	58.00	11.00	14.70	14.00	5.00				951.70
Chicago		267.00														267.00
Cleveland	76.00	200.00	58.00	32.00	31.00	31.00	4.00	45.00	25.00		33.85	28.00				563.85
College Springs																
Colorado			190.00													190.00
Concordia	44.00	10.00	26.00	15.00	26.00	1.00	5.00	12.00	1.00	1.00	1.00	1.00				143.00
Conemaugh	83.10	492.00	24.70	5.00	5.00	6.00	2.00	26.00	6.00	15.20	6.50	9.00				680.50
Delaware		107.00														107.00
Des Moines		129.00								10.10	2.00					141.10
Detroit	93.00	57.00	64.00	11.00	10.00	3.00	2.00		4.00	5.00	4.11	3.00				256.11
Hudson	6.00	161.00	6.00	4.00	4.00	2.00	7.00	5.00	6.00	5.00	1.00	2.00				209.00
Idaho	3.00	44.00	3.00	3.00	3.00	3.00	4.00	3.00	3.00			2.00				71.00
Illinois Southern	24.00	310.00	52.00	8.00	8.00	9.00			9.00			3.00				423.00
Indiana	17.00	47.00	1.00	2.00	2.00	2.00	3.00		2.00	2.00	1.00	2.00				81.00
Kansas City	20.00	267.00	15.00	5.00	10.00	4.00	19.00		3.00		2.80	3.00				348.80
Keokuk																
Kiskiminetas																
Lake	31.00	188.00	7.00	9.00	12.00	8.00		6.00	10.00	5.40	4.00	4.00				284.40
Los Angeles	77.00		68.00	30.00	40.00	38.00	13.00	51.00	37.00	5.80	3.00	22.00				384.80
Mansfield	109.00	16.00	28.00	4.00	9.00	2.00		14.00	2.00	10.50	2.00	2.00				198.50
Mercer		55.00	10.00	10.00	10.00											85.00
Monmouth	26.00	239.00	21.00													286.00
Monongahela	200.00	2505.00	340.00		185.00					145.00						3375.00
Muskingum	5.00	239.00	4.00	4.00	3.00	2.00		8.00	3.00	23.20	3.00	3.00				297.20
Nebraska	25.00	219.00	20.00	4.00	3.00	4.00		2.00	4.00		2.00	2.00				285.00
New York																
Ohio First	8.00	124.00	30.00	2.00	2.00	2.00		7.00	2.00	15.15	2.00	2.00				196.15
Ohio Northwestern	29.00	79.00	15.00	4.00	8.00			5.00								140.00
Oklahoma		32.00	5.00	6.00	6.00	1.00		6.00	1.00	1.00	1.00	1.00				60.00
Oregon	10.00	200.00	7.00	7.00	2.00	2.00			2.00			3.00				233.00
Philadelphia	344.00	625.00	490.00	30.00	50.00	15.00		25.00	10.00	17.00	10.00	10.00				1626.00
Puget Sound																
Rock Island	79.00	90.00	25.00	8.00	5.00	4.00		2.00	4.00	5.05	2.00	4.00				[illegible]
San Francisco	18.00	178.00	18.00	17.00	12.00	7.00		8.00	9.00	1.00	1.00	9.00				[illegible]
[illegible]	18.00	25.00	14.00	8.00	4.00	8.00			2.00	17.30	2.00	2.00				[illegible]

| | | |

Tributes

Mrs. Edward R. Davidson

The Women's Missionary Society of Ingram, Pennsylvania, pay loving tribute to the memory of Mrs. Edward R. Davidson who passed away March 8, 1943, in her home at Compton, California.

For many years she had been a faithful member of our society. Her friendly smile and beautiful Christian character were an inspiration to all who knew her.

We will miss her sincere friendship and the words of love and encouragement we received from time to time.

To her family we extend our sincere sympathy.

Mrs. Edward Stotz
Mrs. W. A. Krebs

Mrs. Jean McBride

The Women's Missionary Society of the Ingram United Presbyterian Church pays loving tribute to the memory of Mrs. Jean McBride, who departed this life April 7, 1943.

Throughout the years she was an efficient and faithful worker in the Sabbath School, Church and Missionary Society.

She knew sorrow, affliction and loneliness but her faith and trust in her Master never wavered.

We extend our sincere sympathy to her loved ones.

Mrs. Edward Stotz
Mrs. W. A. Krebs

Mrs. Anna Kerr

The Womans Missionary Society of the Martins Ferry, Ohio, Church wish to pay a loving tribute to Mrs. Anna Kerr. We shall miss her helpful presence at our meetings. In her passing we have lost a most faithful member. Her life was a living testimony of her love, and loyalty to Christ and His church. Her devotion and interest in her church will remain an inspiration to all who knew her. We extend our deepest sympathy to her family and relatives, and commend them to the Savior whom she loved and served.

Committee

Mrs. J. F. Welch

We, the members of the Women's Missionary Society of the Second United Presbyterian Church, Wilkinsburg, Pa., wish to pay tribute and give an expression of our love and appreciation of our fellow member, Mrs. J. F. Welch, who was so recently called to her eternal home.

Mrs. Welch gave faithful, efficient and willing service in our Society, and has been greatly missed in these later years when she was unable to attend the meetings.

She was also a devout member of the Church, the Sabbath School, and the W.C.T.U. Her interest and help were always for the right and the influence of her daily Christian life will always abide with us and will ever remain an inspiration to all who knew her.

We extend our heartfelt sympathy to her daughters, Anna and Edith, and commend them to the loving care of our Heavenly Father.

"One by one the ties are broken,
One by one they are linked above,
Some day there will be a sweet reunion
Once again, with those we love."

Mrs. Lida Boone
Mrs. Clyde B. Robb

Mrs. Frank Lewis
Miss Maud Spence

The Women's Missionary Society of the United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Frank Lewis, who died June 8, 1943 and also to that of Miss Maud Spence, who died July 4, 1943.

They were both faithful to their church and all its interests, and their true Christian characters will long be remembered and cherished by those who knew them.

"They never quite leave us,
Those friends who have gone on before."

To their families we extend loving sympathy.

Committee

Mrs. Emma Martin

The members of the Women's Missionary Society wish to pay a loving tribute to the memory of Mrs. Emma Martin, one of the charter members of the Altoona United Presbyterian Church. Mrs. Martin came to Altoona with her husband in 1892, and for many years served as teacher of the Ladies' Bible Class of the Sabbath School, held various offices in the Women's Missionary Society, and for a period of several years was Presbyterial treasurer.

She gave generously of her time and talents and when she slipped away to her heavenly home on May 17, we shared with her daughters a great loss. We pray humbly that we may emulate her faithfulness in all our Christian duties and that her children may be comforted in the fact that she, who guided their early steps, guided them in the paths of righteousness, and in His good time they shall all be united in that land where there is no night and where all tears shall be wiped away.

Committee

Mrs. Esther Bach

The members of the King's Daughters' Missionary Society of First United Presbyterian Church of Erie, Pennsylvania, wish to pay tribute to the memory of Mrs. Esther Bach, who was called to her reward suddenly on May 7, 1943.

She was a faithful, loyal and efficient worker in the church and its organizations. She gave generously of her time and talents in loving service whenever there was need. Her kindly and cheerful disposition and her helpful presence will be greatly missed.

We extend our heartfelt sympathy to her husband and daughter and others who held her near and commend them to that One who said, "I will not leave you comfortless."

Committee

Mrs. Jeanette Heacox

Again the Women's Missionary Society of Altoona United Presbyterian Church bows in humble submission to the will of the Heavenly Father, for He has taken from our midst another faithful member. Mrs. Jeanette Heacox, a member of our church and society for almost 50 years, slipped away July 23, 1943. Though an invalid for several years, she was a most patient sufferer; in fact, she was never known to complain. She was keenly interested in and a regular contributor to both her church and missionary society.

She is mourned by two brothers, Mr. William Dick and Rev. John Dick, and by four children, who rise up and call her blessed, for she looked to the ways of her household, she opened her mouth with wisdom, and in her tongue was the law of kindness. "We cannot say and we will not say that she is dead—she is just away."

Committee

Mrs. Alice Craven

The Women's Missionary Society of the Fowler United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Alice Craven who was called to her heavenly home August 25, 1943.

Her example of faithfulness will ever remain an inspiration to all who knew her. To her loved ones we extend our sincere sympathy and commend to them God's great comfort.

Mrs. W. K. Fulton, Secretary,
Fowler U. P. Missionary Society

Mrs. Sidney V. Sankey

The Women's Missionary Society of the United Presbyterian Church, of Amoret, Mo., pays a loving tribute to the memory of Mrs. Sidney V. Sankey who was taken from among us to her heavenly home August 16, 1943, at the age of 82 years.

She was a devoted member of our society for more than fifty years, having been a charter member. Mrs. Sankey was reared in the tradition of the church and her faithfulness to the church and the missionary society are outstanding.

Her unfailing faith and patience during her illness and her resignation to her Master's will was an inspiration to us.

To her loved ones we extend our love and sympathy.

"Blessed are the dead who die in the Lord."

Committee

PARSONAGE REPAYMENTS

(Continued from Page 317)

Fairmount Park, Canton, Ohio	214.44
First Elyria, Ohio	150.00
First Wichita, Kansas	110.00
Florence Avenue, Los Angeles, Calif.	51.37
Glenmoor, Ohio	161.90
Gibson Heights, Youngstown, Ohio	100.00
Harmarville, Pa.	75.00
Hasson Heights, Oil City, Pa.	156.95
Home Mission Department	1,000.00
Ingleside, San Francisco	119.88
Kenmore, N. Y.	267.10
La Crosse, Kansas	49.40
Leetsdale, Pa.	150.00
Linesville, Pa.	87.92
Mayfair, Philadelphia, Pa.	125.56
Meadville, Pa.	70.00
Mercer, Pa., First Church	185.00
Minden, Nebraska	133.20
Monroe, Iowa—Final payment	250.00
Mount Ayr, Iowa	92.52
Niagara, N. Y.	180.00
North Hill, Akron, Ohio	250.00
Northminister, Oklahoma City, Okla.	65.65
Oak Hill, Akron, Ohio	112.00
Olympia, Wash.	29.00
Pleasant Grove, Youngstown, Ohio	222.00
Reedurban, Ohio	120.00
Reed Memorial, Lyndhurst, N. J.	193.34
River Road, Washington, D. C.	148.00
Roberts, Idaho, (Quit Claim Deed)	1.00
Scottdale, Pa. (Rent)	57.00
Second San Francisco	193.35
Second Spokane, Wash.	90.00
Slovak Calvinist, Lakewood, Ohio	122.00
Warrendale, Pa.	200.00
West View, Pa.	125.00
Wilmington. Delaware	149.52
Total	$9,517.00

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY T WOMEN'S GENERAL MISSIONARY SOCIETY AND DAT OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sheikhupura
Miss Margaret Ballantyne, 1941 — Gujranwala
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Helen V. Weede, 1928 — Zarfarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Kathryn Beattie, 1920
Penn Ave. and West St., Pittsburgh (21) Pa.
Miss Hazel Bennett, 1908
261 Park St., Socorro, N. Mexico
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Lois M. Buchanan, 1910
334 N. Rutan St., Wichita, Kan.
Miss Marie E. Cash, 1926
322 E. North St., Lebanon, Indiana
Miss Margaret Fehlman, 1918
616 Arlington Place, Chicago, Ill.
Miss Evva P. Hartig, R.N., 1924
57 Broadway, Frostburg, Md.
Miss Reba C. Hunsberger, M.D., 1921
5914 N. Pulaski, Philadelphia, Pa.
Miss Olive Laing, 1912
46 N. Duane Ave., Pittsburgh (5), Pa.
Miss Sarah Jane Lamont, 1928
440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920
1502 Penn Ave., Wichita, Kans.
Miss Louise Scott, 1916
102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936
McCrory Farms, R.D. 1, Homer City, Pa.
Miss Kate E. Spencer, 1918
8353 S. St. Lawrence Ave., Chicago, Ill.
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936 — Ezel, Ky.
Miss Georga Wengert, 1920 — Lebo, Kans.

RETIRED (from India)

Miss Emma Dean Anderson, 1881
231 Franklin St., Slippery Rock, Pa.
Miss Laurelia G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903
312 Cleveland Ave., Avalon, Pittsburgh, Pa.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
17 S. Federal Highway, Lake Worth, Florida
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.

RETIRED HONORARY MISSIONARY

Miss Mary J. Campbell, 1884
1769 Crescent Heights Blvd., Los Angeles, Calif.

RETIRED (from Egypt)

Miss Rena L. Hogg, 1899
c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911
926 East 1st St., Monmouth. Ill.
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
Fair Meadows, Limekiln Park, R.D., Chalfant, Pa.
Miss Laura B. Walker, 1904
1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Missi

Miss Margaret A. Bell, 1901
Miss Helen R. Brownlee, R.N., 1934
Miss Anna B. Criswell, 1905
Mrs. Ada A. Dunlap, 1926
Miss Lucia Dwight, 1919
Miss Davida Finney, Litt.D., 1915
Miss Eulalia D. Grether, 1929
Miss Alice Grimes, 1924
Miss Lois D. Kingan, 1926
Mrs. Jack McMillan (nee Constance
1937
Miss Lucy Lightowler, 1921
Miss Helen J. Martin, Pd. D., 1915
Miss Evelyn McFarland, 1919
Miss Elizabeth McKibben, R.N., 1924
Mrs. William Fennell (nee Mabel McM
1937
Miss Carol E. McMillan, 1906
Miss Sarah B. Meloy, 1923
Miss Marion A. Paden, 1902
Miss Venna R. Patterson, 1924
Miss Frances Patton, 1922
Miss Stella Robertson, 1922
Miss Martha A. Roy, 1938
Miss Edna B. Sherriff, 1920
Miss Nellie C. Smith, 1911
Mrs. G. G. Gutteridge (nee Mary Stev
1939
Miss Mary C. Thompson, 1939
Miss Helen M. Walker, 1930
Miss Ethel L. Weed, 1919
Miss Ida B. Whiteside, 1913
Miss Ruth A. Work, 1904
Mrs. A. F. Huish (Mrs. Margaret J. Work)
1939
Miss Laura Wright, 1921

NOW IN THIS COUNTRY (from Egypt)

Miss Leota Cabeen, 1909
1214 Fifth Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1918 — Americus, Kans.
Miss Mary Frances Dawson, 1922
808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Elsie French, 1909
606 Ogden Ave., S., Escanaba, Mich.
Miss Martha C. Glass, 1921
800 E. Second Ave., Monmouth, Ill.
Miss Alfaretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Dora B. Mason
2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Jeannette McCrory, 1916 — Sterling, Kans.
Miss Helen J. Noordewier, 1921
Warm Springs, Oregon
Mrs. Rachel T. Seiver, 1925
1057 S. Genessee St., Los Angeles, Calif.
Miss Jane C. Smith, R.N., 1922
235 East 49th St., New York, N. Y.
Miss Marie F. Tait, 1925 — R. D. 5, Mercer, Pa.
Miss Mary L. Thompson, LL.D., 1917 — Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932
Lewis, Iowa
Miss Esther W. Wilson, 1919
332 Waugh Ave., New Wilmington, Pa.
Miss Margaret A. Work, 1924
E. Platte Ave., Fort Morgan, Colo.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919 — Omdurman
Miss Una Coie, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Ellen P. Smith, 1938 — Khartum North
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY (from The Sudan)

Miss Elsie E. Grove, 1912,
R. D. 3, Poughkeepsie, N. Y.
Miss Mary Jane McKnight, 1922
429 Fourth St., Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — Morgan Hill, Calif.

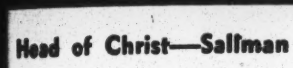
ETHIOPIA—c/o American Mission)

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Miss Isabel Blair, 1922 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 — Addis Ababa

A LITTLE TIME APART

WORLD DAY OF PRAYER

February 25, 1944



Head of Christ—Sallman

LORD OF LIGHT

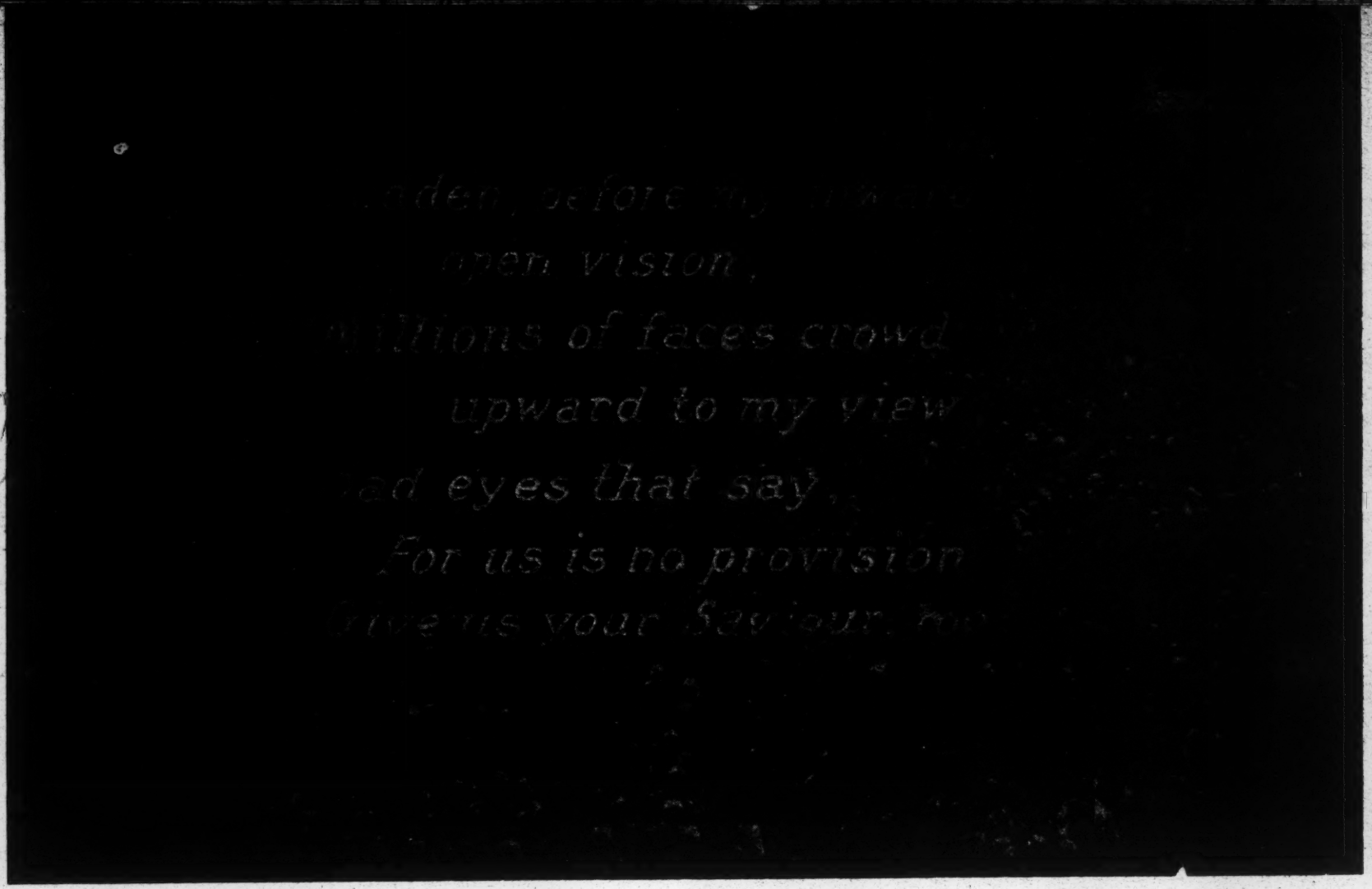
Source of all beauty,
Infinite One,
Nor end nor beginning,
Eternal Son!

Fountain of wisdom
And power divine;
Justice and beauty
Of holiness, Thine.

Nations and peoples
Shall hear of Thy Name
And turn to adore Thee,
Thy Truth to proclaim.

Rewarder of goodness,
Creator of all,
Stir us and spur us
To answer Thy call!

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



. . . How shall they hear without a preacher?

. . . How shall they preach except they be sent?